

The LUTHERAN



BISHOP OF BERLIN

Dr. Dibelius was honored guest at LWF Assembly

No. 49

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ENTS



The Heavens Declare

STRETCHED OUT in a beach chair, soaking up some sunshine, I was trying to add to my back-yard tan. The warmth of the sun felt good and I thought it would help to supply me with some Vitamin D against the winter when I wouldn't have any of its benefits unless I took some vitamin capsules.

THEN AS THOUGH someone had suddenly turned off the heat, the air felt cool. I opened my eyes and looked up at the sky through my sunglasses. A huge dark cloud had slid over the sun and completely cut it off for the time being. Around the dark cloud was a fluff of white, looking, in some places, like pieces of cotton stuck on the edge.

The white clouds seemed almost close

enough for me to reach up and touch them but I knew they were very, very high when I saw a plane, looking like a child's toy, fly across my line of vision, *under* the clouds.

WATCHING THE continuous changing pattern of the clouds up there in that beautiful blue sky, I wondered how anyone could doubt the existence of God or His handiwork. Science tries to explain creation and many of the marvels of nature, but who can explain the beauty of a rose bud, the awesome wonder of thunder and lightning, the miracle of the birth of a little child?

Those who don't appreciate the infinite wisdom and creative power of God must be missing a great deal.

—GRACE H. GEIGER

The LUTHERAN

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OVER PICTURE . . . Paying careful attention to proceedings at Lutheran World Federation Assembly meeting in Minneapolis last month is Bishop Otto Elius, courageous 77-year-old church leader in Germany's East Zone. For news of LWF Assembly see pages 5, 11.

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World Lutherans elect Dr. Fry . . . New leader pledges efforts toward united Lutheran witness for Gospel . . . U.S. churches report membership at all-time peak . . . Roman Catholics object to religious liberty study

THE CHURCH IN THE NEWS

Churches have more members

Church membership in the U.S. reached a new high of 103,224,954 in 1956, according to statistics revealed this week in the *Yearbook of American Churches* published by the National Council of Churches. This means that 62 of every 100 Americans of all ages are members of a church or synagogue. It is a gain of three million over 1955.

Among church members, slightly more than 60 million are Protestants, 34 million Roman Catholics, 5 million Jews, and 2 million Eastern Orthodox. Affecting these figures is the fact that Roman Catholics and some Protestants consider all baptized persons as church members, while other Protestant groups—Baptists, for example—list only adults.

Relationship of the major religious bodies to each other has remained in about the same ratio during the past 30 years, said Dr. Benson Y. Landis, *Yearbook* editor. Thirty years ago, 27 per cent of Americans were Protestant church members. Today the figure is 35.9 per cent. Roman Catholics formed 16 per cent of the population 30 years ago. Today they represent 20.7 per cent.

Investigation dismays Catholics

Decision of the World Council of Churches' Central Committee at its recent New Haven meeting to "arrange for studies to be made of the problem of religious liberty arising in Roman Catholic and other countries" evoked state-

ments of "amazement and dismay" from Roman Catholic leaders, an official agency said. The Bureau of Information of the National Catholic Welfare Conference charged the WCC action had done "great damage to Catholic-Protestant relationships throughout the world."

Chief objection to the WCC move was that it had aroused "public discussion of the alleged oppression of minority religious groups in some parts of the world particularly countries like Colombia and Spain. The bureau quoted an American newsman as saying that "the disabilities suffered by Protestants in these countries are mostly due to the missionaries' illegal and unconstitutional activities."

Motives attacked

The Rev. John E. Kelly, bureau director, said he hoped the WCC investigation of "other countries" would include those where Catholics suffered disabilities at the hands of the Protestant majority. He cited Norway, Denmark and Sweden where Lutheranism is the established religion and "other religions do not enjoy the freedom taken for granted in the United States."

Citing Ireland as an example of religious freedom in a country 95 per cent Catholic, Father Kelly said the effect of the WCC action will be to make Roman Catholics "less willing to participate in interdenominational projects, studies and conversations such as those on the increase in France and Germany."



FEDERATION SEAL AND CONVENTION THEME DOMINATE MINNEAPOLIS AUDITORIUM STAGE

LUTHERAN WORLD ASSEMBLY

Lutherans got together

Practically everyone who came to Minneapolis got what he came for. Most people crowding into sessions of the Lutheran World Federation, Aug. 15-25, simply wanted to see and hear Lutherans from 30 countries. It was family feeling. Some days it took Hungarian Bishop Jos Ordass 30 minutes to walk the five short blocks from the auditorium to his hotel. People stopped him to shake hands ("I heard you in Cleveland in 1947") or ask for his autograph. The crowd responded to all with gentleness.

The big Minneapolis auditorium was packed to the roof with eager audiences when world-famous churchmen spoke at morning meetings. For music-lovers there was an almost continuous festival of the fifty harmonies of the church—choral singing, band music, organ recitals, an orchestra. There were lectures, conferences, luncheons featuring all the main aspects of church life.

In the middle of this big affair the official delegates of the Federation's 61 member churches sat at their desks on the auditorium's main floor three hours each morning. Their assignment was to

get the Federation's work done—hear reports of commissions and departments, adopt resolutions, elect officers (for the presidency Dr. Franklin Clark Fry got 209 of the 214 ballots).

But the main business at Minneapolis was a prolonged theological conversation about "Christ Frees and Unites." In a world shackled in a variety of tyrannies, divided in embittered camps, the Lutherans talked about freedom and unity in Christ.

Anybody could talk

This was a new kind of theological conference. It was not dominated by a few scholars reading lectures which ordinary people couldn't understand. There were five lectures on the five sub-themes, but they were in plain language. Then each afternoon the 241 delegates and 278 official visitors split into 20 groups. Seated around tables in comfortable rooms (in two hotels and in Central Lutheran Church) almost everybody spoke freely.

There was a woman from Montana and one from Madagascar (a tenth of the delegates were women). The woman from Madagascar had a French-speaking interpreter beside her to let her know

what was being said and to translate her comments. Some groups spoke mostly German, some mostly English.

There was a large youth delegation, 65 from overseas and 30 Americans, who had as much right to speak as the dozens of bishops, church presidents, and the generous sprinkling of the world's most famous Lutheran theologians. And they did speak. Sitting alongside Professor Peter Brunner of Germany's Heidelberg University there might be a young Norwegian student or a French layman, and each listened respectfully to the other.

Some people stayed up late

Two people from each of the 20 groups went each evening into a long meeting which tried to put into sharp statements the main ideas developed in the afternoon discussions. One of the final meetings lasted from 2:30 p.m. until 10, with sandwiches brought in at 6 instead of time out for dinner.

After the 40-member committee combed through each paragraph of the document being written, a five-member drafting committee worked late each

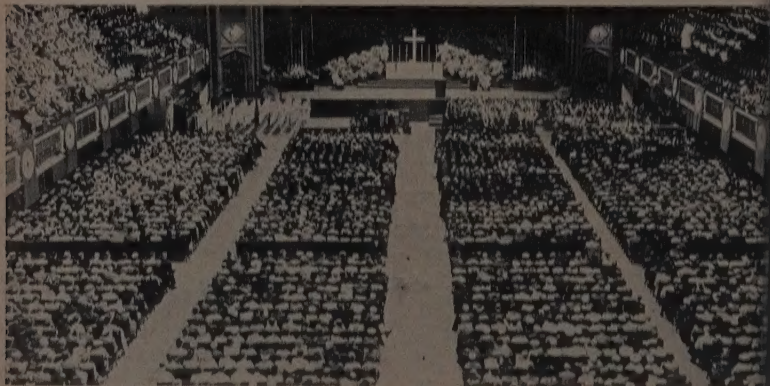
night trying to put together the pieces of statements that had been torn apart.

Last came submission of the document to the full assembly. It was criticized at many points and sent back to the committee for five more hours of study. Translators worked until 2 a.m. putting the English text into German, and then the mimeographers took over. On Saturday, Aug. 24, every delegate raised his hand in favor of "receiving" the 3,000 word statement and commending it to the churches for study and comment.

Document was toned down

The committee had wanted the document "to be a little bit shocking," Professor K. E. Skydsgaard of Denmark's Copenhagen University confessed. They tried to put familiar ideas in unconventional language.

"When Luther says that the woman who sweeps the floor serves God, he does not refer to her doing the work in such a cheerful and Christian spirit that becomes a witness," the next-to-the-last version of the statement asserted. "Rather it is a service to God since he wants t



RECORD CROWD THROWS OPENING SERVICE TO HEAR BISHOP ORDAS
Nearly 12,000 filled auditorium while 8,000 waited outside



LEADERS OF LUTHERANISM
Bishop Lilje and Dr. Fry

or clean; he cares for his creation." In the final version the cleaning man got left out. Some of the unconventional tone was gone in the final draft. Differences of opinion on such questions as whether Christ sometimes works outside the Christian church were compromised.

Statement will be printed in full in THE LUTHERAN later this month.)

The great word was "Christ"

Over and over again the Minneapolis document asserted that Christ alone can give men freedom and unity. "Neither by works nor by enthusiasm," the document said, "neither by tolerance nor by agreements, are we made one—but by Jesus Christ."

The church is not "a society for the preservation and promotion of Christianity as a philosophy, an ideology, or a way of living." The church is "the communion of those reconciled," whose

"fractured God-relationship" has been restored only "because God in Christ invaded man's predicament. He became *what* man is *where* man is.

"For our sake He, who knew no sin, was made sin for us so that we might become righteous before God. The Son of God stood in the place where guilty man stands. He confronted the onslaught of the demonic powers, and overcame them. He died our death, and He conquered death.

"The liberation which God once for all accomplished in the incarnation, life, death, resurrection, and exaltation of Jesus Christ, He bestows and makes effective even now and forever."

Call to the church

"From the very beginning," it was said at Minneapolis, "the church was called to be the herald of the truth, receiving and delivering the apostolic message of the mighty deeds of God in the history of salvation, supremely the life and earthly ministry, death, and resurrection of Jesus Christ, and calling men to repentance and faith."

This call does not permit the church to separate itself from the everyday life of the world. "The church is called to enter into the life of each age, to penetrate its thinking, to feel with it in its excitements and torments, and thus to administer God's healing power with precision and compassion."

If the church's obedience to God is to be effective, "the church must boldly face the massive revolutionary facts of our time. Among these are anti-Christian ideologies, political turmoil, social rootlessness, ethical relativism, the issues raised by scientific methodology, and the world-wide resurgence of non-Christian or pseudo-Christian religiosity.

"In this situation the church cannot be content with timid lamentations." The church must "pray for the gift of the Holy Spirit" so it may be "empowered with humility, wisdom, and courage."

Temptation of the church

There is always danger of the church failing to go out to meet the world's problems, the Minneapolis assembly admitted. "Sometimes the incentive of the gospel proves effective even when the churches keep silent or resist its implications. We should rejoice in the influence of the gospel wherever and whenever it appears."

The church may think too highly of itself. "The church is tempted to glorify herself as the kingdom of God which is

to come, to equate her own words with the Word of God, her theological statements about Christ with the living Lord himself, the repetition of venerable confessions with living confession."

There is an opposite temptation, the assembly pointed out. "The church is tempted to distort the proclamation of the living Lord as her only Saviour and king into political and economic ideologies, religious syncretism, self-sufficient moralism, or individual sentimentalities in order to make her message acceptable to man."

The church is constantly in need of reformation through being "confronted and judged" by the message preached by the Lord's apostles. "Reformation is not itching eagerness for novelty, but a peni-



HOURS OF SERIOUS DISCUSSION KEPT DELEGATES ATTENTIVE
Seated at tables, they listened and watched



DELEGATES FROM SWEDEN
Sister Ruth Palmqvist is at left

and obedient subjection to the revealing Spirit."

Political question

In the hours of candid discussion at Minneapolis the fear that the world may be blown up some day by an H-bomb came to the surface, especially in comments by Germans. Some of them wanted a firm statement from the assembly condemning further production and testing of atomic missiles. "The Germans feel the burden of the situation more than the others," Bishop Hanns Lilje explained.

"Do you think America would start an atomic war?" an American asked, and a European replied that Americans did not start atomic warfare in 1945.

One German said that if the U.S. did not have atomic weapons as a means of deterring the Russians from aggression, New York City today would be in ruins."

Eberhard Mueller of Germany said, "We must be realistic. When one side threatens, the other side will use the opportunity not to disarm." He said a bal-

ance of power will have to be preserved.

Dr. O. Frederick Nolde of the Church Commission for International Affairs phrased a resolution, which was adopted by the assembly, approving "with the necessary inspection and control" such objectives as: "to stop nuclear tests, to halt production of nuclear weapons, to develop measures which will progressively reduce national armaments. . . ."

Race question

There were no American Negroes on the official roster at Minneapolis, but many dark-skinned people from Africa and Asia. One, an African chief of the Chagga tribe in Tanganyika, gave the assembly its sharpest word on integration. He is Thomas Marealle who rules over 310,000 Chaggas, and a Lutheran. He has traveled 20,000 miles throughout the United States in two months.

"I am not implying that the problems of segregation in the United States are simple or that they could be solved overnight," he said, "but I have a fear that there is too much complacency in some quarters. . . ."

"The apparent aloofness or indifference on the part of our church in the southern states or South Africa is causing much uneasiness among genuine Lutherans here and elsewhere," he said. "It may be due to lack of foresight or lack of inspired leadership at the ground level, but there is something wrong somewhere. . . . Too many Lutherans take the line of least resistance in this and other matters."

Church unity to be studied

From Minneapolis many church leaders this month went on to other conferences. Meeting at Thiel College, Greenville, Pa., from Sept. 4-8 were Lutheran mission executives and representatives of

native churches for a foreign mission policy conference. Nearby, at Oberlin College in Ohio, Lutheran theologians joined with those of other Protestant churches in the first North American study conference on "The Nature of the Unity We Seek." The conference, held Sept. 3-10 under World Council of Churches' auspices, was to be attended by nearly 500 delegates and staff members representing 39 U.S. and Canadian church bodies.

Church unity in relation to faithfulness to the Gospel, to organizational structures of church bodies, and to cultural pressures were the chief study topics at Oberlin. Major addresses were scheduled by Episcopal Bishop Angus Dun of Washington, Lutheran theologian Joseph Sittler of Chicago, Methodist Dean Walter G. Muelder of Boston, and Lutheran Bishop Hanns Lilje, former president of the LWF.

A rose by any other name

Women change their names when they marry—and gladly, some say. Men seem to have a more difficult time. At least, it takes longer.

A major proposal facing the Brotherhood of the ULC at its biennial convention at Pittsburgh Oct. 17-19 will be a change in name to "United Lutheran Church Men." Two years ago the former Women's Missionary Society set the precedent by becoming the United Lutheran Church Women. Last year the men's organization of the Augustana Lutheran Church dropped "Brotherhood" as its name.

The name change will coincide with adoption of a new constitution, Executive Secretary Howard L. Logan said. The document had its first reading at last year's convention. It will provide for biennial meetings of the body.

Speakers at the Pittsburgh sessions will include Dr. Fry; ULC Secretary Dr. F. Eppling Reinartz; Dr. Fred C. Wiegman, Ohio Synod president; and Dr. Everett G. Mitchell, president of the Lutheran Laymen's Movement. About 500 lay leaders are expected at the convention to be held at First Church.

Catholic press at peak

Laymen should help increase the circulation of Roman Catholic church papers and parishes should install "newsstands" in the church vestibule, the president of the Catholic Press Association urged this month. Monsignor John S. Randall of Rochester, N. Y., said that although circulation of Roman Catholic periodicals was at an all-time high, it was still not reaching the "hard core" of potential readers.

The 559 Roman Catholic newspaper and magazines in the U.S. reach more than 23 million readers, the association report said. This represents a 29 percent increase in the past five years. The *Register* of Denver is the largest Roman Catholic newspaper with 815,864 paid subscribers. Largest magazine is *Columbia*, Knights of Columbus organ, which has 924,146 subscribers.

And so forth

Next *Kirchentag*—huge German church rally—will be held in 1959 in Munich, said Dr. Reinhold von Thadden-Trieglaff. A rally had been planned this year in the German East Zone, but was cancelled when Red officials insisted they be permitted to use the occasion for "peace" propaganda.

A new mission field will be opened this fall by the Lutheran Church-Missouri Synod in South Korea. Three missionaries will start work at Seoul after a year of language study.

TELELINE: MINNEAPOLIS

**World's Lutherans got warm welcome in Minnesota
as thousands came to first American assembly
to study and debate Christian freedom and unity**

THE BLUE-AND-WHITE BANNERS of the Lutheran World Federation fluttered in cool Minneapolis breeze last week as thousands of delegates and visitors flocked to the Minnesota city for the world-wide assembly.

Every shop and office seemed decorated with welcoming signs. More than a hundred of the city's churches—adding many denominations—announced guest preachers from among assembly visitors. One theater marquee attracted special attention when its letter sign read "WELCOME WORLD LUTHERANS—FIRE DOWN BELOW."

THE MINNESOTA WEATHER put its best foot forward. Moderate temperature brightened sunny skies. Local committee members, headed by the ULC's Dr. Paul Wetzler, hoped that the fair spell would hold out to the end, with outdoor services scheduled on the two closing days and great crowds expected.

Local citizens proudly hailed their city's designation as "Lutheran Capital of the World." Thousands crowded the auditorium for the opening service. Thousands lined the street to watch the colorful procession of delegates and their march from Central Lutheran

Church to the service. Cheers and applause greeted the foreign visitors as they walked the two-block course.

"I wouldn't have missed it for anything," said the elderly elevator operator of a city office building the next morning when she saw a press badge on one of her passengers.

"Did you get into the auditorium?" she was asked, because the doors had been closed an hour before the service when every seat was filled.

"Oh, yes," she replied. "We got there at six o'clock and even then had to stand in line. But it was thrilling."

FOREIGN VISITORS got a warm welcome. "Where are they from?" asked the waitress in a coffee shop, pointing out a trio engaged in foreign-language conversation.

"From Sweden," she was told.

"Do you think they'd mind if I talked to them?" she asked eagerly. "My grandparents came from there."

THE PRESENCE of visitors from Communist countries prompted Bishop Hanns Lilje to plead with Minnesotans to show them "the utmost kindness."

"Can you imagine the courage, intelligence and faithfulness it takes to stand up for Christ in the face of a hostile

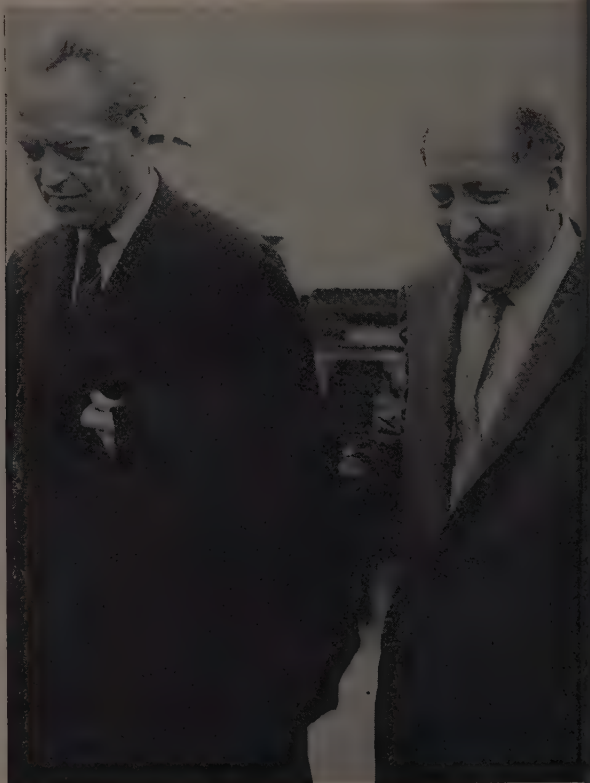
ALBERT P. STAUDERMAN

October 4, 1957

The World Came to Minneapolis

Since pioneers began coming to the New World 300 years ago, never had such an assortment of Lutherans from so many faraway places come to America as this summer for the assembly of the Lutheran World Federation. . . . A majority came from Europe—scholars, church executives, pastors, laymen from government offices, businessmen, housewives—but there were many from Africa, Asia, Australia. From South America came the largest group ever to travel to an international church assembly. . . . The labors of Martin Luther four centuries ago have produced a mighty effect in Christian life of the world; the effect grows stronger and more widespread in every generation.

Bishop Ordass of Hungary was welcomed at airport by Dr. Carl Lundquist, executive secretary of the World Federation



time?" the German bishop asked at a Rotary Club dinner. "Pray to God that he may give these people the strength to go on living a Christian life . . . I pray that we do not take upon us the judgment of these people."

A "PROTEST RALLY" against the guests from Iron Curtain countries was staged by Dr. Carl McIntire, New Jersey Bible Presbyterian cleric who heads the International Council of Christian Churches. He launched a two-hour attack on the visitors from eastern Europe, accusing them of "betraying the cause of Christianity and promoting the designs of the communists." Boos, laughter, cheers and applause punctuated his address.

When the question period that followed threatened to break up in disorder, police escorted Dr. McIntire from the hall. His group makes a practice of stage demonstrations at meetings of world church organizations.

Earlier, the large Minnesota District of the Lutheran Church—Missouri Synod dissociated itself from the McIntire meeting after they had been listed as supporters of the rally. "We in no way harbor any suspicion that these delegates are supporters of the Communist ideology," the Missouri convention declared.

A FOCAL POINT of attention among the group of visitors from eastern Europe was Bishop Lajos Ordass of Hungary. He held a press conference that no conditions had been imposed upon him by the communist government of his country in connection with his visit to the U.S. When Dr. Carl E. Lund-Quist, LWF executive secretary, had visited Hungary earlier this year the government promised that the bishop and five other Hungarian Lutherans would be able to go to Minneapolis. No further demands were made. An estimated 18,000 persons heard Dr.

Ordass testify to the faith which had sustained him through 20 months in prison and six years of house arrest. The Hungarian bishop was preacher at the opening service held in the main auditorium. Public address systems linked the hall with two churches and two other auditoriums and brought the bishop's words to the four overflow groups.

DR. ORDASS described himself as "an aging disciple of Christ, who would give personal testimony to his Lord and Savior. He would like to say how many times in his life he has experienced the forgiving grace of Jesus Christ. And he would like to say that when he was in bondage in the most literal sense of the word, Christ gave him kingly freedom. And what a joy it was to be able to experience this freedom! And he would like to say how sweet were the fruits of Christian unity in his life, especially in times when the world offered to him only bitterness."

A SEMINARY CHOIR of 150 voices led the liturgical service, in which Dr. Edgar Brown used for the first time the new order of service agreed upon by all National Lutheran Council bodies and which will appear in the forthcoming *Lutheran Service Book and Hymnal*. Dr. Brown chanted portions of the service and the congregation responded, evidencing little difficulty with the slightly changed musical settings of some parts. A 350-voice choir from Twin Cities' churches provided special music.

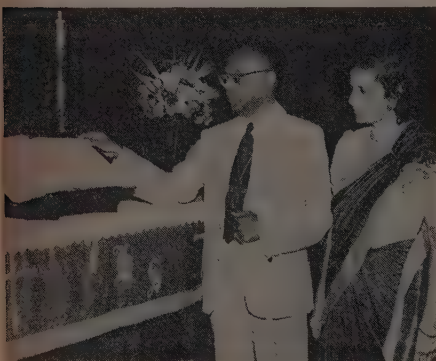
Business sessions got under way on Friday morning, with Bishop Lilje wielding the gavel. Early portions of the meeting were devoted to official greetings from Gov. Orville Freeman of Minnesota, Mayor Kenneth Peterson of Minneapolis, and representatives of other church groups.



Two more from Hungary—Pastor Andrew Keken and Bishop Josef Szabo. They were restored to office during the last year



Bishop of Berlin, Dr. Otto Dibelius (above). Below is Bishop Anders Nygren of Lund, a well-known Swedish theologian and author.



Bishop Rajah and Ruby Manikam of India (Below) Bishops Giertz of Sweden, Noth of East Germany and Lilje of Hannover



IN A SIGNIFICANT ADDRESS, Bishop Lilje outlined the meaning of the Assembly theme, "Christ frees and unites." The bishop spoke in German, but the audi-um amplifying system carried an English version of his address.

He said that "like an electric current we ought to go out from this great international assembly a great, united stimulus of faith as we renew our pledge of allegiance to Jesus Christ."

However, the Lutheran leader warned, "We do not seek to escape from the world by retiring into the cells of piety when we confront this; rather, we seek to orient ourselves toward Christ who is the answer to all the difficulties, anxieties and fears of our generation."

"THERE CAN BE no doubt," Bishop Lilje said, "that the most conspicuous characteristic of today's world is dread—the dread of a new war, the horror of a catastrophe the consequences of which would be beyond reckoning."

Scholars and statesmen are agreed that mankind must act together, he said, but "neither a workable control of atomic weapons nor their complete renunciation (which would be even better) is feasible unless there is a general willingness among the nations to co-operate."

The only chance for such co-operation, the bishop asserted, depends on a moral strength that would require a completely new attitude among human beings.

Christians must never grow tired of proclaiming that the only one from whom a total renewal of man can proceed is Jesus Christ, who, by his resurrection, has been deprived death of its power and has brought a new way of life into the world," he said.

IF IT IS TRUE that the Lutheran doctrine of justification by faith is the most simple, the most profound and the most

radical foundation for the true freedom of man," Bishop Lilje continued, "the Lutheran Church must state clearly that Christ makes us free and must state the manner in which He accomplishes this."

But he warned that "if the Lutheran Church wishes to find her way through the uncertainties of faith and through the threat to the existence of present-day man she must not ask, What is a Lutheran? but rather, What is consonant with Christ?"

"The Church will be truly Lutheran when it confesses allegiance to Jesus Christ, not when it refers back to Martin Luther," he stressed.

"FREEDOM TO REFORM THE CHURCH" was the topic for an important address by Bishop Bo H. Giertz of Gothenburg, Sweden. He said that "the right to reform does not mean an itching eagerness to change. We should always treat carefully the heritage of the church. Especially in the matter of liturgy, as for example in the communion service, the Holy Spirit has given us forms which have proved themselves vital even after a thousand years. They may turn out to be useful even to the day when Christ returns."

"Another reason for caution is love," the Swedish bishop said. "The Confessions constantly remind us that Scripture commands us to be concerned about weak brethren, that is, such as have difficulty when their devotion has to live and grow in new forms. Love, however, demands not only that we care for those who are used to a certain tradition. It demands also that we regard those who have *not* grown up in any church tradition at all.

"This can happen in the old churches. In various places those active in the church have become a small minority in



Bishop Volkmar Herntrich came from Hamburg, Germany. He lectured on Christian social responsibility at LWF conference



Weather was mostly good in Minneapolis but it rained when Dr. Clifford Nelson met theologian Dr. Peter Brunner of Heidelberg



Time for a song. International group formed chorus with Bishop Lilje as pianist

great folk-churches. These who sustain the work of the church must then remember that the church is not only for them. They cannot hold fast to that which they have loved and been accustomed to since childhood at the risk of alienating the new generation from the churchly heritage.

It is even more true of the younger churches. The old churches have sometimes sinned against these by bringing to them, along with the Gospel, all the customs, usages and forms of thought which in the western world are accustomed to associate with the life of our churches. At times we have forgotten that some of the things we have cherished have lost their importance even for people in our own land and have become an obstacle to our effort to reach our own brethren." What can then be expected in the missionary field? Bishop Giertz asked. "There are times when we need to say to each other what Peter said to the apostles and elders in Jerusalem: 'Now therefore why do you make trial of God by putting a yoke upon the neck of the disciples which neither our fathers nor we have been able to bear?' (Acts 15:10).

On that occasion the church saw itself very clearly. A Greek or an Egyptian did not have to become a Jew in order to become a Christian. The road is the same today. An African or an Asian does not have to assume Western ways, forms of thought, or music and architecture, in order to become a Christian.

In this matter we need to make clear to our brothers what our confessional writings teach: The church of God has never and authority in every time and place to change churchly customs to the disadvantage.

It is a great gift of God that our reformers had this insight and that our Lutheran confessional writings so clearly

testify to it. Now we pray that this gift may belong to all our various Lutheran churches, so that in all our conduct we may bear witness before the world to this freedom and this unity. Then we can truly be completely united in a common evangelical faith, and at the same time be generously tolerant in matters of churchly rites and ceremonies."

BUT THAT WAS ONLY the beginning. In the same urgent vein the sessions went on from day to day. Each afternoon delegates met in earnest discussion on various aspects of the theme, working out a definitive statement to be issued at the close. At the same time, thousands of visitors came to the auditorium for forum-like meetings at which topics of general interest were discussed by church leaders—relations of church and state, nationalism, communicating the Gospel to men today.

In the evening the entire group returned to the auditorium for the public meetings, with all seats filled. And there were lighter moments—a gala banquet with 1,700 diners entertained by banter between Dr. Eugene Carson Blake, president of the U.S. National Council of Churches, and Dr. Lilje.

Daily luncheons brought together special interest groups. Lectures and Bible study attracted others to various auditoriums in the city. Each morning Holy Communion was celebrated in Central Church according to the rites and usage of a different national church.

As the thousands looked forward to the closing event and the comparative quiet that would descend upon Minneapolis afterward, they were sure of one thing. Wherever there were Lutherans and interested fellow-Christians in the world, Minneapolis would be long remembered.

SCHOOLMASTER IN JAPAN

By LUCILLE E. HENNING

A church isn't really planted in a new land until it has a good theological seminary preparing men for the ministry. Japan has a good school, and Dr. Kishi works ceaselessly to strengthen it.

"AMERICA is like home," Dr. Kishi said. "There are parts of it I know as well as Tokyo or the lovely island of Kyushu."

Dr. Chitose Kishi is president of the Japan Evangelical Lutheran Church (JELC) and president of the Lutheran Theological Seminary in Tokyo. I met him in New York City where he made a brief stopover during a two-month tour of the U.S.

One feels at home with Dr. Kishi. He is in his late fifties, youthful in appearance, gracious, relaxed, gentle in manner. From his years in the United States and his work with Americans in Japan, he has the American slang and idiom; understands jokes and catch words, expresses himself beautifully in English.

"LANGUAGE IS ALWAYS the biggest handicap in missionary work," said Dr. Kishi. "Many Japanese can read English, but sometimes cannot speak it. The Japanese and the missionary find it hard to communicate. We can't read or understand the mind of English-speaking people. And the missionaries can't read our minds.

"But Christian love can transcend language barriers. If the missionary shows real love, the Japanese surrenders himself to God through the missionary.

"We need missionaries in Japan. In the past they were the messengers . . . the gospel bringers. They built the



ches and trained our national leaders. Today they are co-workers with us. In the future they will still be needed as advisors to help in the work of our national church."

DR. KISHI first came to the United States in 1919, attended Roanoke College, took his ministerial training at Northern Seminary, earned an M.A. at the University of South Carolina, attended Hartford Seminary for advanced study, and then went to the University of Leipzig, Germany. In 1927 he returned to Japan to his first pastorate. He held four pastorates until 1948, when he was elected president of the Lutheran Theological Seminary. In 1955 he was elected president of the Japan Evangelical Lutheran Church.

"I'm a convert to Christianity," he said. "When I was a youth, my family moved to a town where there was a Lutheran mission. I listened, watched, asked questions. Finally I took up the study of Christianity. I became a member of the church when I was nineteen. At twenty-one, the ULC mission in Japan came to me to the United States for education."

"Why does one accept Christianity? It is difficult to answer. 'I'd say that Christianity doesn't appeal to the Japanese at first,'" Dr. Kishi said hesitantly, rubbing his eyes as he thought about this question. "But he can't get away from it. The truth catches hold. He isn't caught by ritual or glamor or romantic history, but by fundamental truths that can't be brushed off."

"The life of Christ appeals and the work of the Holy Spirit through Christ. In my own case, Christianity seemed unappealing at first. I shrugged it off. But I couldn't forget what I heard. I tried to brush it off. I couldn't."

LUTHERAN WORK in Japan began in 1892. The Lutheran theological seminary was founded in 1906 on Kyushu Island, and moved to Tokyo in 1924. At present there are five full-time teachers and forty-five students.

The JELC sponsors a Lutheran Student Center in Tokyo where there are many colleges and universities. The Center is a focus of social and recreational activities for Christian and non-Christian students, and offers counseling, religious education, guidance.

DR. KISHI is a writer. He edits *Fukuin Shimbun* (*Gospel Paper*), a four-page monthly newspaper. He participates in the work of the All-Lutheran Literature Society, in which the eleven Lutheran bodies working in Japan co-operate. He does much translation for publication, since he can handle both English and German well.

"I'm translating a book now while I tour around the United States," he said. "I have time in my hotel and between appointments. But I become too wrapped up in translation. I worked till very early this morning. Went to bed. Got up. Worked on the translation a couple more hours. Went down to the coffee shop for breakfast, thinking it was 9 A.M. Found out it was 2 P.M. Time eludes me when I am working."

A TYPICAL DAY in Dr. Kishi's life would leave many people limp. "I'm up at 5:30 and do two hours' work before the family rises. Then breakfast and to the seminary. Classes begin at 8:30. I am the president and administrator and also a teacher. My courses are systematic theology, symbolics, and homiletics. Twice a week I work at our JELC offices, which are in the Student Center."

"Supposedly my day ends at 4:30 . . . that's when the office workers go home."



In classroom at Tokyo seminary the students are alert, attentive. Forty - four are being trained to serve in the ministry.

But I go on until I fall into bed at midnight. Not much vacation time, either. I spend summers on field trips to the JELC churches in the five districts.

"I like to work among students," Dr. Kishi said. "Both the ministry and teaching give you this opportunity. During the war I was lucky. Most pastors had to take secular work to support themselves. I was in Kyoto. Kyoto and Nara were spared bombardment since they are the historic centers of Japanese culture.

"I WAS ALLOWED to work among students there and to carry on some pastoral duties. It would have been safer to take a secular job and leave my religious work . . . for in 1944 I was imprisoned because of the help I had given others. But a Christian must help . . . even at the expense of his life, if necessary. My experiences and suffering were no different from those of many Christians in European countries."

Dr. Kishi is of the opinion that the Lutheran churches in Japan have a bright future. This is partly because of a merger that is now pending. The JELC is participating in proposals for a union of eleven Lutheran church bodies in Japan. Dr. Kishi feels that this will take place soon and that at least nine of the eleven bodies will unite.

"In 1955 the total membership of the Lutheran bodies was almost 11,000 with the JELC having the largest number. We hope through this merger that all the Lutheran bodies can co-operate.

"LAY PEOPLE are taking more and more responsibility. In our JELC, the Luther League, brotherhood, and women's groups used to be completely separate. In 1956 we took a step ahead, and had a joint conference of all three bodies.

"The discussion was on stewardship. People asked how much did the UL contribute to work in Japan? How much

JELC contribute? We opened the LC books to them. It's always a shock to the people to see how much support comes from outside," Dr. Kishi said. Each delegate agreed to report back to their local groups on budgeting matters. This was the beginning of an aggressive program of stewardship. At present, there are 60 organized congregations, and the JELC has about 100 baptized members, about 5,000 communing members. Preaching places, when served by evangelists, are the nucleus for a new congregation. Evangelists receive a two-year training course, and about thirty of them are working with JELC missionaries and Japanese pastors. Evangelists do spade work on all the lands."

LAY PEOPLE serve in many ways, but especially in Sunday schools and kindergartens. Each of the five districts in JELC has some type of training courses to help lay workers serve the church.

"The church's work for children is very important to Japan," Dr. Kishi explained. "You think your schools are crowded. In Japan we have 50 to 70 pupils per teacher in the elementary schools. JELC has 49 kindergartens, with about 4,500 students. We could take up many more if we had the staff. The government contributes to these institutions.

"The church also has a fine girls' high school and a boys' high school at Kumamoto. And we operate summer Bible camps in each district. These are family camps. My wife and younger daughter are attending one this summer.

"The church helps support several social welfare institutions and hostels for the blind, deaf, handicapped, orphaned, widowed, aged. The *Jiai En* (Colony of Mercy) in Kumamoto was started by a

ULCA missionary. Even the Emperor has visited the *Jiai En* to see the work done there."

DR. KISHI is not the only one in his family who knows America. "My wife graduated from Duke University. In fact, I met her in the States. Our older daughter graduated from Lenoir Rhyne College. Our younger daughter is in Keio University in Tokyo, one of the finest. She hopes to come to the United States some day.

"People think housing is crowded here in New York City. You ought to be in Japan. In Tokyo, the population increases by 400,000 each year . . . a small city added each year. My older daughter and son-in-law live in a room the size of an office cubicle here."

While in the United States this summer Dr. Kishi has many speaking engagements. He is attending the Lutheran World Federation Assembly in Minneapolis, where he speaks at a plenary session on the topic of Christian Freedom. He will also attend the Commission on World Missions at Wagner College.

"After the LWF Assembly I go to Finland on a speaking tour in September. Then home to Japan via the polar route . . . only 30 hours to home.

"I look forward to the Lutheran World Federation. I told Dr. Reinartz, secretary of ULCA, that I was afraid of speaking to such huge crowds. Dr. Reinartz comforted me thus: 'Don't be afraid of the crowd. We're all sinners.'

"It is a great honor to be asked to speak at one of the sessions. I want to give as much as possible, and I want to get as much as I can to take home. That is the great gift of such a world meeting. The JELC has much to learn from Lutherans abroad. All of us Lutherans need to know one another better."

The Reformation Continues

The church must answer new questions in every age. It needs courage like Luther's to meet problems

By G. ELSON RUF



MARTIN LUTHER would have been horrified by the idea that he would be considered the founder of a new church. He was certain there is only one church, brought into existence on the day of Pentecost when the Holy Spirit was poured out on the believers.

Luther believed this true church could continue to exist without the pope and the Roman Catholic hierarchy. He claimed that the gospel and the two sacraments ordained in the gospel are all that the church needs to be the true church. Christ is present in these to draw together his people in the fellowship of the redeemed.

Luther rebelled against a church system that had made things so easy that all men had to do with their salvation was kneel at an altar rail and take into their mouths the wafer of holy communion as a magic medicine for sin. In Luther's teaching, a man meets his Saviour at the altar, trusting like a little child in the loving God who promises forgiveness. The word of God's saving deed in

Christ must be clearly heard, producing repentance and strengthening faith.

Wherever this happens in a church the true church exists. It does not matter whether the church has a hundred people or none at all. Luther had learned the depths of his own soul's distress that there is no shortcut. To be saved, a man must meet the Christ struggling under the cross toward Calvary, and realize the price the loving God has paid for our salvation.

Such faith in Christ is no trivial matter. And it is faith alone that matters. Such faith obligates us to become cross-bearers too, and follow our Christ at heavy cost to our ambitions and desires.

BUT IF there is no infallible pope and no hierarchy, how are we to discern the true Christian faith? The door is open for any sort of dreamer to claim that he is sent by God to proclaim a new gospel. There have been many such dreamers in the years since the Reformation.

If the "right teaching" of the gospel and the "right administration" of the sacraments are the only test of the true

Third in a series of studies of the 1957 Lutheran world assembly theme, "Christ Frees and Unites." Third part of the theme was entitled, "Freedom to Reform the Church"

church—as the Augsburg Confession declares—who is to say what teaching and administration are right? Does not the freedom of the Christian man which was affirmed in the Reformation undermine the unity of the church which we are promised in Christ? This was the risk of the Reformation, and it was unavoidable.

Luther took his stand on the authority of the Scriptures as the trustworthy witness to the revelation of God in Christ. For Luther the Bible was no ordinary book from which we may learn a certain number of facts. It is a living book from which, through the power of the Holy Spirit, the meaning leaps into our minds, making and shaping faith. The Bible comes most alive when it is preached to us by our pastors in their pulpits.

THERE CAN BE sharp differences of opinion, though, as to the meaning of Scripture. In the fourth century there were men who asserted that Christ was not God but had been created by God. In answer to them the leaders of the church wrote the Nicene Creed, stating that Christ is "God of God, Light of Light, Very God of Very God, Begotten, not Made, being of one Substance with the Father." The Lutheran Reformers affirmed the three ancient creeds of the church, the Apostles, Nicene, and Athanasian, as valid statements of Christian faith.

The Reformers wrote new and lengthy statements of belief, known as the Confessions, in which they defined their faith regarding questions on which they differed from the doctrine of the Roman Catholic Church. Among these statements are the Augsburg Confession, the Smalcald Articles, Formula of Concord, Luther's large and small catechisms. Lutheran churches today accept these

confessions as important testimonies to the right interpretation of Scripture. Due to this acceptance of historic creeds and confessions, the Lutheran church is known as a "confessional church." By requiring pastors to conform in their preaching to the doctrine as set forth in the confessions, it would seem that the Lutherans, at least, have a firm basis for unity throughout the world.

BUT THIS ALSO is too easy a road to unity, merely substituting infallible confessions for an infallible pope.

Creeds and confessions were written by men in times past to answer questions that came up then. In the fourth century Christians were trying to state their faith in such a way as to seem sensible to people who were under the influence of the Greek philosophy of that time. In the 20th century we deal with people who don't know the Greek philosophy but are much affected by the scientific worldview of men who have discovered atomic energy and the secrets of the subconscious mind.

We Lutherans, to exercise fully the Christ-given freedom which was rescued for us in the Reformation, continue to take the confessions seriously. We recognize them as excellent answers to questions regarding the gospel which arose in past times. But they do not relieve us of the duty of meeting the new problems for our faith which arise in our day.

CHRIST DOES NOT get out of date. The events depicted against the Palestinian landscape—the birth, the life, death, resurrection, and ascension of our Lord—are the abiding word of God regarding our salvation and our eternal life. But we must explain our understanding of these events in relation to the thinking and experiences of people now. The work of the theologians is to make and teach

such explanations. Pastors have studied with the theologians in our seminaries, and read their books as they are published.

Not many laymen pay attention to such discussion. So long as any man is clear and positive in his understanding of the simple essentials of the Christian gospel, this is not important. But many laymen are deeply disturbed about the difference between what they are taught in church and what they learn elsewhere.

There are many laymen who are impatient with the struggle for doctrinal agreement because they are eager for the prestige or influence they think their church would have if all Lutheran denominations could be united as Roman Catholics are united.

Such unity would be definitely man-made. Only a resurgence of the gospel can carry us up to a level of agreement above our present differences. This is the new reformation which we must await and for which we must constantly pray.

LUTHERANS IN AMERICA have come a long way in the last half-century in resolving the differences which have divided them. It seems that in the next half-dozen years there will be further progress. Also among the Christians of the world, especially among those represented in the World Council of Churches, there are serious and responsible conversations aimed at marking out and reducing the basic differences which divide the churches.

But differences cannot be waved aside as of no importance. The Episcopal Church, a part of the world-wide Anglican fellowship, believes that the continuation of the hierarchy as it developed in the early church is an essential mark of the true church. Baptists believe that

only persons old enough for personal realization of the meaning of Christian faith are eligible for baptism. We must respect the honest faith of those who differ with us, and be grateful for all that in which we do agree.

AS THINGS STAND, there are necessary limitations which must be observed in our church practices. For instance, we do not invite those who do not share with us in our understanding of the Lord's Supper to unite with us in receiving it.

In the early church there was great care taken in the Christian instruction of the candidates for baptism before these individuals were permitted even to remain in the room where the Lord's Supper was celebrated. In Lutheran churches we do not permit our own children to receive communion until they have been instructed for confirmation and have arrived at a certain maturity in the faith. It would be inconsistent to invite to our altars all people who may wish to come, regardless of their understanding of the solemnity and significance of the sacrament.

Lutheran pulpits also are intended only for preachers who share in the Lutheran understanding of the gospel. It would be frivolous for us, who care deeply for the unity of faith, to invite as instructors of our people those who have not themselves been instructed in the faith our church confesses.

But we cannot be content that the boundaries of our fellowship should forever be fixed along the present lines. The freedom our Lord gave us in the Reformation has been recklessly employed in recent centuries, and it is now our hope that our Lord may give us a larger measure of unity. It is from him alone that we must look for this.

FIVE MAKE A FAMILY:

Spilled Orange Juice



PETE MADE a flying leap for the car door, landing between his protesting sisters. Dan reached back to give an extra arm to the door, then put the car in gear. "And off we go," said Pete. Karen and Susie ignored him in pointed silence. Relations in the junior department of the Pelton family were still strained. As the car slid smoothly out of the drive I felt a rather grim sense of accomplishment. Getting the family off to Sunday school and church had been somewhat more hectic than usual. If I had expected the sweetness and light that marked the first few days of our return from vacation to last I would surely have been disillusioned quickly. Families are human. Individuals have conflicting interests. There are times when the whole pattern of life as you would like to have falls apart. That's as much a part of family living as the love and co-operation parents and children give one another.

THIS MORNING Karen had balked at getting up at the usual Sunday morning going time. "In a minute," she would murmur each time someone called her, and drop right back into a deep teen-schlumber.

Finally Dan spoke with parental sternness. She came downstairs half sleepy, offended—an unpleasant combination at any time, but especially when you're trying to get a lot done in short order.

Nobody will be there, anyhow! Labor day weekend everybody, but everybody

goes away. I can just see myself the only pupil in my class. Sweet!"

"'Smatter?" demanded Pete. "'Fraid you'll learn something for once?"

"Objectionable remarks are best left unanswered," she retorted, glaring.

"Just what I was thinking," Dan observed mildly but with obvious meaning. She transferred the glare to him but held her tongue.

SUSIE, MEANWHILE, was bustling about being very efficient in the kitchen. Importantly she lifted the tray of orange juice glasses to carry them to the table. Swish, clatter, over they went, showering her dress and shoes and socks with vivid stains.

"You pushed me!" she accused Pete.

"I did nothing of the kind. You did it yourself. If you'd watch out what you're doing you wouldn't be such a blobberer."

"Such childish bickering!" stormed Karen. "No wonder I don't want to get up if I have to come down to this."

"Let me help you, Susie," I said. "We'll mop this up and you can eat breakfast in your robe. Then you can put on the blue dress."

"But I wanted to wear the pink one. Donna's going to wear her pink one you made when she lived here." Her voice quivered. "We were goin' to be twins!"

"You're disappointed, but so am I. It took quite a while to iron the pink one. But it can't be helped and if I don't cry I don't think you should." She smiled back at me through the about-to-be-shed

tears. "Now take off that soggy dress and let's see a cheerful smile while we eat."

Things settled down to our normal routine, but we all had to race to make up for lost time. On the way to the church we were all slightly edgy. There were no more than the usual arguments but I didn't envy the teachers.

"SOMETHING FUNNY?" asked Dan noticing my smile.

"Just wondering how many other families start out for church and Sunday school after a race like ours. If there are many, how can anyone learn anything? By the time we get to the church service we should feel much better. But do you know what? I think every member of the Melton family ought to think twice before speaking today."

I was taking a primary class and when I entered the department, I thought that perhaps Karen was right. "Everybody, but everybody" would be away. There were two other substitutes there already.

However, they all seemed to know what they were doing. The children had started to work at various things. Jose, the little Mexican boy in Susie's class, came over to me quickly. "Will you have a hymnbook, Mrs. Melton?" he asked, politely. His English is perfect—almost too perfect for his age. It makes the other children eye him with a trace of suspicion. But he doesn't seem to realize that and his friendliness is so infectious that when he smiles no one can help smiling in return.

"Thank you, Jose," I agreed. "I'd like a hymnbook very much."

"I am the room committee this month. I like that better than supply committee which I was last month."

"I thought most children preferred the supply committee," I remarked, more to

keep the conversation going than from any deep interest in the subject.

"Supply committee worries me. So much waste! Crayons broken, paper torn, pencils chewed—and all without any need for it. I think of how much we could do with the money spent for such things." Although he said he worried, his eyes danced.

DONNA AND SUSIE had come up to listen to our conversation. I greeted Donna, but she paid little attention. "Jose's right!" she enthused. "Why don't we all try to be more careful and spend our money for helping somebody?"

"O.K." Susie picked up the theme. "We can all try and use our crayons for a whole year so the church won't have to buy any. How much would that be, Mother?"

"I'm not sure, Susie. I'd have to look at the parish education committee budget."

"Budget?" demanded Donna. "You mean they have those in the church too?"

"Budget?" Jose was puzzled. "What is a budget?"

"A list that tells you what you can spend any more than," explained Donna. She turned to me. "Will you find out how much we spend during a year to replace crayons, Mrs. Melton?"

"And we can keep a list of all the people that break crayons," Susie suggested. "They'd have to pay extra!"

"Here, wait a minute," I put in. "Someone might break them by mistake. They should learn not to make mistakes. Paying would teach them."

"Hmm. I wonder how much it should be for spilled orange juice?"

Donna and Jose looked mystified, but Susie laughed. She knew exactly what I meant.



WORSHIP NOTEBOOK

NO TIME FOR CAUTION

NOT EVERY PART of our country is the same as every other part. The terrain is different, speech is different, and customs are different. A person from the North visiting the southern states can expect to find all sorts of novelties. Not the least of these is breakfast, for among the plates piled with eggs, and sausage and bacon, toast and jelly, is the inevitable bowl of grits. Upon first sight it may look like a bowl of oatmeal, hot cereal just like home. But when he watches his hosts season it with salt and pepper and butter it becomes a bit apprehensive. When he tastes it, he knows it is different. There is nothing quite like grits.

One must acquire a liking for grits. Perhaps sauerkraut with *Latvarrich und Meerzase* would be just as unpalatable to a person visiting the Pennsylvania Dutch country for the first time. And what about Boston baked beans or limp creole or bird's nest soup? You won't say you don't like a thing until you've tried it. Even then it's sometimes necessary to try it again and again.

SOME PEOPLE in our churches are just like that when it comes to their worship. They've had the same diet for so long that a change is just as untasty as a change of food. They don't even try the suggested change. It just "looks bad," so they turn up their noses and say, "I don't like it."

Perhaps you're one of those persons—the fellow who wants meat and potatoes and pushes away in mock horror when his wife serves up a new recipe he saw in a magazine." Without bothering to try it, you say, "I don't like it."

Because of people like this we never learn to sing new hymns. We want the same old bill of fare. Let the pastor or the organist include an unfamiliar hymn tune in the Sunday service and we determinedly sit with lips shut tight. Such people don't attempt to "try" the melody. It's new, it's different, and they don't like it!

THE SAME THING happens at choir practice. A choir director anxious to lead the congregation in a proper use of music in the service suggests the choir learn to sing the Introits and Graduals. The melody is strange. Someone claims that "It sounds too Catholic"—just as one looks at a plate of stew and opines that it resembles something unappetizing—and the deed is done. This is different. We don't like it.

How many pastors have known the frustrations that come of congregations which will accept little change in their church's life? Try to substitute Christian stewardship for rummage sales, sauerkraut suppers, and strawberry festivals; dress a child in a cassock and a cotta and have him light and extinguish the altar candles; teach the people to kneel in prayer before and after services—in short, do something different that *doesn't look right* and the result is protested, oftentimes with vengeance.

But things must change, and so must people. We must be constantly re-examining our way of doing things so that they become more effective in their desired purpose.

The ULCA is forty years old and even in so short a time has seen many changes.

Not the least of these is its worship life. Worship is that action wherein man communicates with the Almighty. It is his way of glorifying the God who made him. It is the "place apart" where man knows that he and his fellows are with God.

NOW NO ONE will say that the action of worship is one-sided and that man does it all. Anyone who has joined his fellows in prayer and praise to God has been assured of God's response. Man does not do all the talking in worship. God speaks and he who participates in worship hears the word of God.

This does not mean that man can be careless or indifferent about his form of address. True, God looks not upon the form of the words but the heart of the speaker, but the faithful heart will take the time to find the right form. So the church is constantly striving to improve the forms of worship. It wants music, prayers, liturgical formulae which are appropriate and express what is in the heart. It desires beauty in material things of the house of God which will draw man's eye away from his concern for worldly things. All that it says and does in worship, all that it uses must be effective tools for man's encounter with God.

We need to remember this today. Our religion—and we Christians must be passionately determined that ours and ours alone is the Way—has a mission to win the world to Christ. Thus when we come to church our worship must make us forget ourselves and think of him. When strangers, non-Christians, modern pagans come by chance to our houses of worship, what we do and say must be so compelling that they too will join with us.

I have recently heard some of the music for The Service of the new *Service Book and Hymnal*. It is different, but it

is good. It is more beautiful and easier to sing. But some people may not like it. It's not what they are used to and they may be unwilling to give it a try. One wonders if such persons are so "set in their ways" that even the "old forms" have little meaning for them.

This is no time for caution, no time for monotonous familiarity. This is time for experiment, for brave exploration. This is a time to make our worship live!

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL



Double worry

QUESTION: Joe and I have been married twelve years, and have three children. Two are in school. Alfred is twelve while Rose is eight. Joe dropped out of school early, after a number of failures. He has never had a good job. He hardly earns enough to keep the family in the necessities of life. He makes no effort to get a raise or to secure a better job. I want him to take a correspondence course, but he does nothing about it. Every time I bring the matter up he takes off the handle, and blames everything on me.

Al and Rosie are having a hard time in school. They don't like school. The teacher says the teacher is against him. Their grades are disappointing. I urge them to study but they pay no attention to me. I am anxious for them to get an education so that they do not turn out to be failures like their father.

REPLY: You seem to be approaching your problem from the wrong end. One naturally suspects that your home life isn't happy, that there is conflict between you and Joe, and between you and the children. No one should be rated as a failure while he is doing all he can to support his family.

The fact that Joe dropped out of school and that the children get along poorly in school may indicate limited capacities. If that is the case, no amount of fault-finding or pressure will change matters—certainly not much. They may make the problem worse.

This surmise, of course, is being made without having much data on the case. However, creation of a pleasant home atmosphere will prove extremely helpful to both father and children, and the reflex benefit to you will be positive. Let Joe and the children feel that you are sympathetic and understanding, and want to help. If better possibilities are inherent in these family members, a happy home situation will help to bring them out. If such potentialities do not exist, it is still better to maintain a pleasant atmosphere, work co-operatively with the teachers, and encourage each person to work up to his maximum ability. Even so, the results may be somewhat disappointing. A large proportion of parents hope for greater attainments on the part of their children than is justified by the facts in the case.

College?

QUESTION: When I was young I wanted to go to college and become a high-school principal. But there was so little money at home and my parents had so many troubles that it became necessary for me to go to work before I was

through high school. I have always been determined that my son should not be "shortchanged" as I was. All through the years I have planned for his education and talked with him about it. But two weeks ago he informed me that he is sick of school (he is a junior in high school). He declared, furthermore, that he is going to work and not college.

This is the most severe blow I have ever had. Frank is doing well in school, and there is no reason why he should not do as well in higher education. I feel that the bottom has dropped out of life. His mother feels just as bad, but she says little. Must we surrender to this?

REPLY: Many a parent has had to face a similar situation. But when our personal ambitions are frustrated, we need not conclude that tragedy has overtaken us. Perhaps the young person is right—and maybe not.

Not every boy or girl should go to college. A large number do not have the mental endowment that is required. Some are so immature emotionally that they cannot or will not settle down to hard study and laboratory work. Some become more settled later, but I have seen some who never settled down.

You may be able to work on Frank indirectly—through his own associates who are going to college. Their enthusiasm and challenge may exert more influence than arguments of yours. Don't urge or nag, but offer encouragement when it seems in order.

There are other honorable forms of education, such as that of trade or industrial schools. There are also opportunities in industries which carry with them some education. Youth are not to be coerced into a certain type of education or work. There are many forms of noble service to God and man.

Sex Before Kinsey

Paul warns Christians against sins which compel God to cut off their inheritance

By JOHN SCHMIDT

Read Ephesians 5:3-6

PAUL HAS ALREADY spoken of the sins that disrupt and destroy the community (4:22-32), and now he turns to other manifestations of the "old nature which belongs to (the Christian's) former manner of life." One who is an imitator of God must turn sharply away from these degrading sins. Evil is not to be treated as an attractive though somewhat dangerous pet.

The Apostle speaks very directly to the specific moral situation of the Greek-Roman world. Since that world resembles our own in so many ways, he speaks with equal forcefulness to us.

HIS DAY—AND OUR'S—was one of broadminded tolerance of evil, particularly sexual laxity and perversion. Such ethical teachers as Epictetus and Cicero, for example, wrote to justify the conduct of prostitutes and of their own students who patronized them. Not an eyebrow was raised at the practice of homosexuality by the leaders of the community.

Although the statistical defense of immorality, used by Kinsey, was not yet known, there was the same tendency either to minimize sexual vices or even to defend them as virtues.

The setting of Paul's vigorous condemnation can be observed, for example, in Pompeii, with its street lined with cubicles in which prostitutes practiced

their trade and with its mansions filled with pornographic statues and paintings. Almost every form of perversion seemed to have been practiced by its "men of distinction," as well as by the inhabitants of the "skid row" of that day.

This helps us to understand why it was necessary for Paul to warn even Christians against such gross sins. They lived in a sex-saturated civilization much like our own.

With "immorality" and "impurity" linked "covetousness" (verse 3): Moffatt prefers to translate it "lust." Its use in such places as 4:19 and Colossians 3:5 points to the fact that it concerns not moderate sexual indulgence, rather than a lust for money. The whole sentence points to men (and women) who have pleasure and self-gratification as their only object, who are concerned solely with their own advantage.

Such attitudes and actions, says Paul, are to be put far away. There is not even to be room for discussion as to whether or not Christians are to share in them. Are they not "saints," owned by God and dedicated to his service?

PAUL'S WORDS would also forbid the perverse boasting, by one who has received the forgiveness of God, of the deeds committed before his rebirth. They are not to be paraded before others, giving a "pious" tickling of the senses to those who tell and to those who listen. Confession is to be to God and to him who has been injured by our misconduct. Anything beyond this is "not fitting among saints."

Equally unfitting is filthy speech, including the "clever" double meanings that a pagan world so much enjoys. It is so significant that in that day (as in

vn) "witty" and "indecent" were regarded as interchangeable adjectives.

It is quite probable that Puritanism and Victorianism overstressed the evils of sex, but it is also probable that our age underestimates its potential for sexual abuse. Hollywood and Broadway have set up many temples in our world for the worship of lust. Surrounded by such an environment we need the apostle's injunction that the proper speech of the Christian is "thanksgiving." Here Paul uses a common Greek term ("well-faced") for gentlemanly speech and deepens it to convey the sense of gratitude to the God who has redeemed us.

LIKE THE SLOW, solemn toll of a great bell comes Paul's "Be sure of this, that no immoral or impure man . . . has any inheritance in the kingdom of God." Like the bell, it is intended to remind the living of the tragic certainty of death. Recently a magazine advertised an article through the headline question, "Has America repealed the commandment: Thou shalt not commit adultery?" That is not lie within the power of any man, it is God's law, answers Paul.

Any thing to which supreme loyalty and love is given—whether it be power, money, sex or pleasure—is an idol and is under God's judgment. As in the Old Testament period (compare Hosea 13; Ezekiel 23:37) so in Paul's day, idolatry was closely associated with the worship of false Gods. But all self-seeking is the fruit of the self-centered will and the precise opposite of the self-sacrificing love to which Christians are called.

Such men, therefore, can logically have no part, whether now or hereafter, "in the kingdom of Christ and of God." Paul would permit no exceptions because of artistic or dramatic ability. Rather "everyone to whom much is given, of him will much be required" (Luke 12:48).

EMPTY WORDS and deceptive arguments should never confuse one who knows that "the sons of disobedience" already stand under the judgment of God's wrath. This present judgment is not merely the operation of an impersonal law of consequences, but is the manifestation of the anger of God. Nor is this present judgment the only one, for the dark cloud pours out a few drops, but does not discharge all its terrible contents until "the day of wrath" comes (Romans 2:5). Jesus Christ is no mere adviser whose moral counsels can be accepted or rejected according to our desires. He is the Lord, and disobedience to him means disaster.

It should be noted that the very Apostle who speaks most positively of the time when all things shall be brought into a divine unity in Christ (1:10) should in the same Epistle offer no hope whatever to evil men "who continue in their impenitence and . . . turn not from their evil ways, and come to true repentance and faith in Christ, ere the day of grace be ended" (the Order for Public Confession). For them there is no present or future except utter exclusion from the blessed kingdom of Christ and of God.

This is the full seriousness of the decision confronting every man.

A SAYING that has been attributed to various ministers, and among them Cardinal Newman, has a suggestion that is of value: "I read my Bible to know what people ought to do and my newspaper to know what they are doing."—From *Treasury of the Christian Faith* edited by Stanley I. Stuber and Thomas C. Clark (Association Press).

JESUS AND DEAD SEA SCROLLS

The Essenes and Christianity: An Interpretation of the Dead Sea Scrolls. By Duncan Howlett. Harper. 217 pages. \$3.50.

Since their discovery ten years ago, the Dead Sea Scrolls have called forth a tremendous volume of literature. With the first rush of excitement over, scholars are now beginning more calmly to appraise and put together the evidence. Duncan Howlett, minister of First Church (Unitarian) in Boston, has attempted to do just this: "to set before the reader some of the implications that may now reasonably be drawn from a study of the Dead Sea Scrolls, from archaeology and from the writings of the ancients—our Bible, the Apocrypha, the pseudepigrapha, Josephus, Philo, Pliny and others."

The author proceeds as much as possible on the basis of factual data, but is fully aware that much of his work is conjectural, and, perhaps, in view of the available sources the situation could not be otherwise. In any case, the result of his work is an interesting and plausible, although at times too facile, reconstruction of the history of the Qumran settlement in its relations to Judaism and to Christianity.

Mr. Howlett adopts the opinion that the Qumran covenanters were Essenes, and sees them as the spiritual descendants of the Hasidim, the zealous religious purists of the Maccabean period. The sect, he believes, was probably born towards the end of the rule of John Hyrcanus (135-105 B.C.) as a result of Hyrcanus' break with the Pharisees.

The author sketches in some detail the life and history of the group until its disappearance after the fall of Jerusalem. His handling of the complicated events of this period (c. 110 B.C. to A.D. 70) is clear and skillful.

Especially interesting are the chapters on John the Baptist, Jesus, and the Christian Church. Here Mr. Howlett sets forth his view that John the Baptist was a member

of this Essene community, but "carried the Essene teaching one step further," perhaps even trying "to make the Essenes into a missionary movement."

Jesus, although not an Essene, according to the author, was likely a disciple of John and so came under the influence of Essene doctrines and practices. Howlett sets forth both the similarities and the differences between Jesus and the Essenes. The conclusion is "that Christianity generated, took root, and enjoyed its first growth in Essene soil."

In this conclusion are both the strength and the weakness of Mr. Howlett's work. Its strength lies in his showing the prophetic character of the Essenic and Christian movements, and in making vivid the immediate historical background of Christianity and some of the factors that directly conditioned it.

Its weakness lies in the author's misunderstanding of Christianity. Christianity did not put its faith simply in Jesus, the master teacher and prophetic spirit from Nazareth, but in Jesus who is Christ and Lord.

Philadelphia ROBERT E. BORNEMANN

GUIDE FOR HEBREW SCHOLARS

The Text of the Old Testament: An Introduction to Kittel-Kahle's "Biblia Hebraica." by Ernest Wurthwein. Translated by Peter R. Royd. Macmillan. 173 pages including plates. \$3.

This is an Introduction to the particular edition of the Hebrew Bible published by the Bible Society in Stuttgart, Germany, more especially the third edition of 1937 in which the standard Hebrew Text, based on the so-called *Bombergiana* of A.D. 1525, was replaced by a text based on the Leningrad codex of A.D. 1008, following the searches of Professor Paul Kahle.

This edition and its successors continue the pattern of providing critical footnotes, calling attention to readings of the different versions and often giving suggested emendations.

tions where the text is suspected of having been corrupted. This has been a great boon to students, even though in detail the worth and accuracy of the comments vary according to the skill and care of the individual editors of the biblical books.

Professors Albrecht Alt and Otto Eissfeldt took editorial responsibility for the overall project, in the spirit and approach of the founder, Professor Rudolf Kittel of Leipzig. Würthwein's book takes over and explains all the abbreviations used in the *Biblia*, and in so doing gives an account of all the different versions and of how they are to be evaluated as one strives toward getting back to the original text of the Old Testament—an ideal that can never be fully realized but which remains the beacon drawing the biblical scholar in his quest.

Older books, like Alfred S. Geden's *Outlines of Introduction to the Hebrew Bible*, 1909, covered this ground based on the Jewish Massoretic Bibles, but of course do not have the information about Kahle's theories or about the Dead Sea Scrolls. The latter will, when fully published and evaluated, necessitate a completely new *Biblia Hebraica*. Meanwhile, student and scholar must get along with the current edition, and here Würthwein's book forms an excellent book of reference.

The photographs provided are very instructive, but unhappily did not come out as clearly as in the German work. Each photo has with it an explanatory page.

The book is not for the general reader, but only for students of Greek and Hebrew.

EMIL G. KRAELING

New Canaan, Conn.

RESBYTERIANISM HAS CHANGED

Why I Am a Presbyterian. By Park Hays Miller, D.D. Thomas Nelson. 200 pages. \$2.75. This is another in the "Why I Am" series of previous volumes: *Why I Am a Methodist* and *Why I Am a Lutheran*.

Apart from the first chapter, in which Mr. Miller tells of his Presbyterian background and of his dedication to the work of the Lord even before his birth, the volume

is not so much the writer's testimony as to why he is a Presbyterian as a presentation of what Presbyterianism is.

As one would expect, Dr. Miller goes into detail in the matters of church organization, the sovereignty of God, and predestination. But the thoughtful reader can't help but realize that Presbyterianism has come a long way since Calvin and Knox. It has come so far that present-day Presbyterianism has deemed it advisable to add to the "Confession of Faith" produced by the Westminster Assembly in order to soften their confessional statements concerning the sovereignty of God and predestination. With respect to church organization the author states too that "while insisting that the Presbyterian form of government is agreeable to the Scriptures and primitive Christian practice, Presbyterians recognize the right of other denominations to choose their form of government."

The reader can't help but feel, as he turns the pages of this book, that many of the divisions in Protestantism could have been avoided if the Reformed theologians of the 16th century had joined hands with Luther in reforming the church along Christ-centered lines and the gospel rather than the Old Testament. Also that the time is at hand for reunion on a positive, confessional basis.

For the pastor or layman who wants to take three or four hours to find out what Presbyterianism is and what it is doing in the world today this book is recommended.

ROBERT M. LAMPARTER

Phoenixville, Pa.

BOOK BRIEFS

The Way Is Strait and Narrow. By J. Howard Taylor. Vantage. 399 pages. \$3.95.

Mr. Taylor, a Christian Scientist, attempts to prove that some of the early Church Fathers, especially Clement of Alexandria, Origen, and Irenaeus, were in close agreement with Mary Baker Eddy.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pa., or from any of the ten ULPH branch stores.



"Patterns in social welfare" were discussed by Lawrence Gudmestad, Minneapolis; Hans Bolewski, Germany; Arthur Hillman, Chicago; Pentti Hissa, Finland; Pehr Edvall, Sweden.

Churchmen Face Challenge of Social Work

Lutherans Discuss New Trends in Welfare Service

SPRINGFIELD, OHIO—The church should beware of leaving welfare services to the state, world Lutheran leaders declared last month at the Lutheran World Conference on Social Responsibility at Wittenberg College.

Such services by the church should rather

be broadened, said Dr. Andreas Grasm, general secretary of the Oslo Innermission of the Church of Norway.

"The welfare state can never replace Christian charity from God," Dr. Grasm said. "If the church is to be the expression of God's redeeming love, it must give more attention to those persons whom society often has totally dropped as being hopeless."

DR. ANDERS NYGREN, bishop of Lund, Sweden, emphasized the foundation in theology for the church's service. "Too often," he said, "this service has been considered something that could be left undone without any effect upon basic church life. This concept leads to a total misunderstanding of the nature of the church."

"Service is not something which the church can leave to others. To live a Christian life means to accept Christ's service and to pass it on to others."

And to fulfill its service to man, Bishop Nygren said, the church must enter into social, cultural and political situations.

"It is in these situations," he added, "that the men whom the church is to serve can be found." The church must be concerned with the physical and spiritual needs of man.



Pastor F. H. Sianipar of Indonesia welcomed Bishop Hertrich of Hamburg at first session

IN A SUMMARY of conclusions reached at round-table discussions during the conference, Dr. Carl F. Reuss, of Columbus, said: "The church must speak out, take action and inspire its members to assume responsibility in the community. This includes good government, proper education and efficient welfare agencies."

The 350 delegates, representing Lutheran churches in 29 countries, agreed that what the world regards as problems the church must see as opportunities. Among the most pressing problems are those growing out of population changes, automation, increased leisure, the impact of nuclear energy, and the trend to urbanization.

THE DANGER of the welfare state lies in its enslaving and dehumanizing system, it was pointed out by Dr. Volkmar Hertrich, bishop of Hamburg, Germany.

When the state is deified, as in Communist countries, he said the system makes a total claim on man. "It thinks vicariously for him. His entire life is fashioned uniformly—from the cradle to the grave, from primary school to the university. Everything is organized: traveling, family recreation and public entertainment."

The result, Bishop Hertrich said, is that there is no longer any free humanity; the soul of man has been standardized. The transformation of man into a functionary is the stigma of our time."

The church should work with organized labor and all industrial groups in seeking constructive uses for leisure time, the conference was told by Dr. Theodore J. Tzloff, director of the department of church and economic

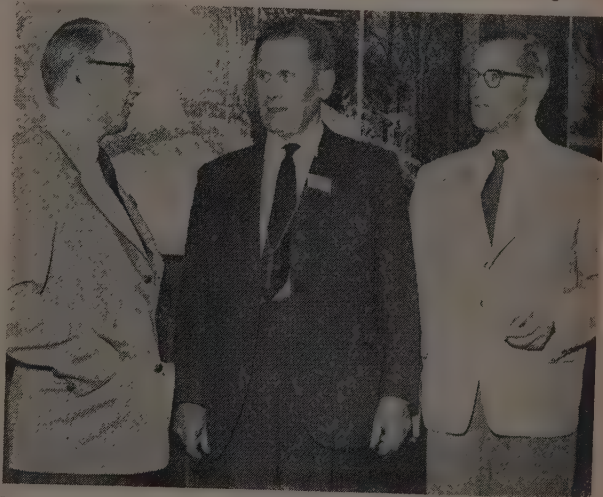
September 4, 1957



James J. Raun and Dr. Paul Orso are new Lutheran Welfare Conference top executives

life of the American Lutheran Church. Increased leisure won't bring happiness unless directed into proper channels.

Christian welfare is essentially a congregational problem, in the view of Harold J. Belgum, retiring president of the Lutheran Welfare Conference in America. He urged a search for new ways in which the Christian can become a Christ to his neighbor.



Bishop Josef Szabo of Hungary (center) had conference with Dr. Andreas Grasmø of Norway (left) and Karl Nagengast of Germany

WELFARE CONFERENCE . . .

Helping and healing takes place between people on a person-to-person basis, he said, thus making the local congregation the place where the greatest challenge and opportunity for social work lies.

Dr. Paul Orso, director of the Lutheran Inner Mission in Washington, D. C., was elected president of the American conference to succeed Mr. Belgium. Vice president is James J. Raun, assistant director of Lutheran Welfare in Minnesota.

Other speakers included Eugene Schuttner, supervisor of social services for the Lutheran Refugee Services; Bishop Jozsef Szabo of Hungary, and Dr. Morris S. Greth, of Muhlenberg College.

AMONG SPECIFIC recommendations made by the conference were that the church:

- # Speak out clearly on the ideals of Christian marriage, and clarify its position on divorce and remarriage;

- # Keep its older people in a local home environment as much as possible, instead of in institutions;

- # Help its welfare agencies to build preventive as well as curative programs;

- # Help migrants on the basis of need with transportation loans and technical assistance;

- # Revitalize its educational program, particularly in the seminaries, to equip personnel for dealing competently with problems of people amid the social ills of the times.

ILLINOIS

Dr. Williams to Teach Ethics In Guest Chair at Maywood

By JOHN E. COOPERRIDER

CHICAGO—Another addition to the faculty of Chicago Seminary at Maywood has been announced. Dr. Colin Williams, of Australia, will teach ethics this year as a guest professor, while serving in the same capacity at Garrett Biblical Institute.

Dr. Williams organized and directed the Mission to the Nation in Australia a few

years ago, traveling more than 30,000 miles in Australia and Tasmania.

Meanwhile, Dr. George W. Forell's acceptance of the call to become professor of systematic theology was received. He will not be able to assume his duties until August, 1958, however, because he is teaching on a Fulbright fellowship in Hamburg, Germany.

Dr. Forell will replace Dr. Joseph Sittler who is joining the Federated Theological Faculty of the University of Chicago. Dr. Sittler will continue to teach several courses at Maywood until Dr. Forell's return.

A native of Breslau, Germany, Dr. Forell is a graduate of the University of Vienna and the Philadelphia Seminary. He received degrees also from Princeton University and Union Seminary. After pastoring in New Jersey and New York, he taught at Gustavus Adolphus College, and became associate professor of religion ten years ago at the University of Iowa. He is the author of several books on doctrine and ethics.

Fund for Home Oversubscribed

A CAMPAIGN FOR FUNDS to construct the first unit of the synod's Home for the Aged and Infirm has reached \$306,496 in cash pledges, exceeding the original goal by over \$56,000.

The United Lutheran Social Mission Society of Illinois, the Rev. Harold W. Reich, executive director, has appointed a building committee and has indicated that groundbreaking may take place this fall.

Martin M. Finstad of St. John's Church, Maywood, has been appointed general chairman of the building committee. Richard Glantz is chairman of the construction committee, and the Rev. Ernest E. Koenig is chairman of the finance subcommittee.

Herdman Heads State League

LUTHER LEAGUE OF ILLINOIS held its annual convention at the State Fair Grounds in Springfield, July 28-29, with 300 delegates and visitors attending.

Donald Herdman of Freeport was elected president; Mary Lou Meinders of Metropolis, vice president; Arlene Engelhardt of Joliet, secretary; and Troy Hedrick, treasurer.

The Rev. Richard E. Boye, pastor of Trinity Church, Carthage, was the chaplain. The Rev. A. Burd Arganbright, pastor of Grace Church, Springfield, also spoke.

The new vice president, Miss Meinders, was recently featured in the Illinois Farm Bureau magazine, in an article, "She Speaks for Safety." Last fall she spoke before 3,000 adults at the National Safety Congress in Chicago.

THE REV. A. HOWARD WEEG will be installed as president of the Illinois Synod by Rev. Franklin Clark Fry on Sept. 15 at Rockefeller Chapel, Chicago.

Kaufman Called as Chaplain

PASTOR JEROME B. S. KAUFMAN of Grace Church, Villa Park, has accepted the call to become chaplain for the United Lutheran Social Mission Society of Illinois, effective Sept. 1. His new work will be concentrated at St. Luke's-Presbyterian Hospital and the Veterans' Administration Hospital at the West Side Medical Center in Chicago.

In addition to ministering to patients, he will serve the Lutheran student nurses in the hospitals where he is ministering. He will also serve several other institutions, and supervise the Chicago area chaplaincy program.

2 Career Conferences Slated

THE SYNOD board of ministerial education is conducting two career conferences for high school seniors—and college freshmen this fall. The first was at Camp Alpine, Aug. 31-Sept. 2; and the second will be at Chicago College, Oct. 4-5.

The purpose of the conferences, according to Rev. K. Bruno Neumann, board chairman, will be "to present the opportunities for full-time Christian service to our young men and women, and to assist beginning



GROWING in a community whose population has been declining over the past years, Good Shepherd Church in Oak Park dedicated an enlarged sanctuary earlier this year. Shown after ceremony are (l. to r.) Pastor Harry C. Thiel, mission developer in Decatur, President Eldred H. Trede of the Chicago Conference, Synod President A. Howard Weeg, Good Shepherd's Pastor William Kmet, architect Harold Lutz and congregational treasurer Carl Trapp.

college students to relate their loyalty to the home parish to the campus church."

EDWARD G. ANDERSON and Frank J. Meleschnig, graduates of this year's class at the Chicago Seminary, Maywood, were ordained at a special service on Aug. 11 at North Austin Church, Chicago, the Rev. Marcus Otterbein, pastor.

Pastor Anderson has accepted a call to become assistant pastor of St. John's Church, Joliet. Pastor Meleschnig will become pastor of Acacia Park Church, Chicago.

EDWARD JOHNSON and Arthur G. Kimball were ordained at a special service at Immanuel Church, Maywood, on June 30. Both are graduates of Chicago Seminary.

VIRGINIA

Dr. Schmidt-Claussen Speaks Before Massanetta Assembly

By MARSHALL F. MAUNEY

ROANOKE—The Lutheran Church has a unique contribution to make in the ecumenical movement, said Dr. Kurt Schmidt-Claussen, of Hannover, Germany, at the Massanetta assembly of the Virginia Synod.

Dr. Schmidt-Claussen, in the United States for meetings of the World Council Churches and the Lutheran World Federation, addressed pastors on the nature of church. He pointed out the Lutheran emphasis on Christ as the only supreme head of the church, and on grace through faith.

About 1,400 attended the assembly April 5-11. Speakers included Dr. Harold Albert, Dr. Ralph W. Loew, Dr. Paul Warfield, Dr. Henry Einspruch and the Rev. George K. Bowers.

NORTH CAROLINA

Lenoir Rhyne College to Receive \$400,000 Gift

HICKORY—Construction of a new science building, the gift of Dr. Luther L. Minges and his children, is expected to begin next year at Lenoir Rhyne College. The gift, among the largest benefactions received by the college since its founding in 1891, was announced last month by President Voigt R. Cromer.

Cost of the new building is estimated at \$400,000, not including the equipment which is to be financed from other sources. Dr. Minges started the building fund in 1944 with an initial contribution of \$20,000 in U.S. Treasury bonds, and has made periodic additions since then.

Because of the advance in building costs and the importance of erecting a science building of adequate size and facilities for Lenoir Rhyne in her program of development and expansion, Dr. Minges recently made an additional large gift. His children supplemented the fund with their gifts.

Dr. Minges, of Rocky Mount, N. C., was a member of the Lenoir Rhyne board of

trustees from 1943 to 1955. A son, L. Dean Minges, is now a member of the board. Dr. Minges and his sons have been successfully engaged in the soft drink bottling industry in North Carolina, Virginia and Alabama. The entire family is active in the work of the Lutheran church.

Shown below with Dr. and Mrs. Minges (seated) are their children (left to right): L. Dean Minges, Mrs. Mary Minges Covington, Richard B. Minges, Mrs. Helen Minges Field, Herman S. Minges, John T. Minges, Edwin L. Minges, Charles R. Minges, Harold D. Minges, and Mrs. Emily Minges Mitchell.



The leadership school had an attendance of 801. Instructors were Miss Barbara Schoenrock, Dr. Harold L. Creager, Dr. S. G. Miller, the Rev. and Mrs. Benjamin Lotz and Robert S. Clippinger.

Miss Frances Dysinger and Howard L. Logan led conference periods, and John L. Berger conducted a sector project workshop for the Lutheran Laymen's Movement.

On Aug. 9 the assembly toured the new synodical youth camp site at Caroline Fursch, where a service of blessing was conducted by President J. Luther Mauney.

669 Make Staunton Visits

THIRTY-FOUR congregations participated in the Staunton area evangelism mission June 21. The 669 lay visitors completed 1,081 calls. They interviewed 2,153 persons, resulting in 84 transfers, 112 baptisms, 223 pastor's class enrollments, 31 re-affirmations, and 958 brought to mission services.

A NUMBER of seminary students are serving as summer supply pastors in vacant congregations. Grace Church, Waynesboro, reports that since Southern Seminarian Robert E. Hock began as a supply in June, 46 new members have been received. On July 1, neighboring Pastor T. Y. Mullins was called in to perform 17 baptisms. Two infants were baptized and then stood as sponsors when their children were baptized. There were two families with three children baptized at one time.

WESTERN CANADA

Ewardship Plan Studied Sector Project Schools

By E. G. GOOS

EDMONTON, ALTA.—Three sector project schools were conducted last month by Mil-Fiene, director of the Lutheran Laymen's Movement. The speaker at each was Rev. Forest Clark, of Spokane, Wash., told of the effectiveness of the plan in that area.

September 4, 1957

Alberta pastors and congregational representatives met at the Lutheran Bible Camp at Mulhurst Beach. The Saskatchewan meeting was held at Katepwa. In Manitoba the men of the Western Canada Synod joined those of the Icelandic Synod at Gimli.

Attendance Gains in Camps

SENIOR AND INTERMEDIATE camps had larger attendances this year than in 1956. The Rev. Harner Middleswarth taught the leadership training course at Mulhurst and at Brereton.

At Katepwa a new venture was tried. Representatives of Western Canada Synod and the Augustana Church arranged for a three-day summer assembly of Lutheran church-school teachers.

Sister Helen Erickson led the Bible study, Pastor Middleswarth taught "Understanding Our Pupils," Miss Eleanore Gillstrom taught "Introduction to Teaching," and the Rev. Ralph A. Wallin taught "How the Bible Came to Be." Special group studies were held for departmental teachers in missions, stewardship, evangelism, and use of audio-visuals.

Work Campers at Hospital

A LUTHER LEAGUE work camp brought cheer to the aged in Good Samaritan Hospital, Edmonton. Luther Leaguers Helene Ulrich and Jane Ruschinsky, of Markinch, Sask., went to Rocky Boy Mission to help in the vacation church school.

Leaguers Flora Goos and Rich Berendt, of Edmonton, went caravanning in the United States.

The synod Luther League convention was scheduled Aug. 31-Sept. 2 at Saskatoon, Sask. Trinity Church, Saskatoon, was host with the Lutheran college and seminary.

PRESIDENT ARNOLD R. WILKE recently moved into the new synodical president's home here.

Thorsby parish in Alberta has completed a new parsonage.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

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MONTANA-NORTH DAKOTA

LWF Notables in Billings For Post-Assembly Rally

By RALPH G. SANDGREN

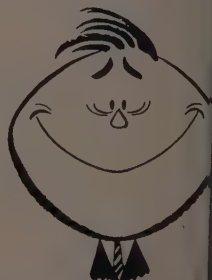
BILLINGS, MONT.—Dr. S. P. Hebart, principal of Immanuel Theological Seminary, North Adelaide, Australia, was a speaker at the post-Lutheran World Federation assembly rally here on Aug. 29.

He shared the platform with three other world-renowned Lutherans coming from the Assembly: Bishop Volkmar Hernting, bishop of Hamburg, Germany; Dr. Walter Schmidt, professor in the Swedish Theological Faculty, Turku, Finland; and Dr. Friedrich Wilhelm Krummacher, wife of the bishop of Pomerania, East Germany.

Preceding the rally, pastors and lay leaders from National Lutheran Council churches in the Billings area met the visitors informally at a banquet. The rally was arranged by the National Lutheran Council.



WHICH TWIN ...



... forgot to apply early for admission to a Lutheran College?

- Of course, the twin on the left should have known to pre-enroll about one year early at the Lutheran College of his choice.
- Choose your Lutheran College! Apply for admission now!

Carthage College, Carthage, Ill.
Gettysburg College, Gettysburg, Pa.
Hartwick College, Oneonta, N. Y.
Lenoir Rhyne College, Hickory, N. C.
Marion College, Marion, Virginia
Midland College, Fremont, Nebraska
Muhlenberg College, Allentown, Pa.

Newberry College, Newberry, S. C.
Roanoke College, Salem, Virginia
Susquehanna University, Selinsgrove, Pa.
Thiel College, Greenville, Pa.
Wagner College, Staten Island, N. Y.
Waterloo College, Waterloo, Ont., Canada
Wittenberg College, Springfield, Ohio

THE BOARD OF HIGHER EDUCATION

The United Lutheran Church in America, 2633 Sixteenth Street, Northwest, Washington 9

Accompanying the group of international Lutherans was Dr. Harold H. Ditmanson, of St. Olaf College, Northfield, Minn., as moderator.

New Mission for Fargo

ANOTHER MISSION is being started in Fargo, N. D. The Rev. John Schumell, Northwest Synod mission developer, began Sept. 1 to organize a congregation in the southwest section.

MESSIAH CHURCH, Billings, broke ground on June 30 for erection of a chapel. Completion is expected around Oct. 1. A \$2,800 electric organ was given by an interested family. Chancel furniture is being donated by the contractor, carpenter and painter.

THE MONTANA BIBLE CAMP had 105 campers gathered to hear the president and resident emeritus of Northwestern Seminary bring the messages during the teaching sessions. Dr. Clemens Zeidler spoke on the life of St. Paul, and Dr. P. H. Roth spoke on the early church.

MOUNT OLIVET congregation, Minot, N. D., voted on July 28 to purchase the corner property just north of its building. This will provide more room for future construction.

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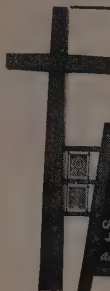
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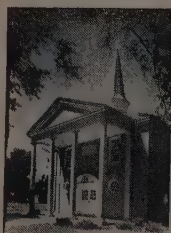
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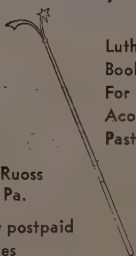
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MONTANA-NORTH DAKOTA...

Caravaners Travel Montana

THE CARAVANERS came to Montana in June and helped spark the Luther League programs of the state. The four members of the team were Robert Menges, Menges Mill Pa.; Marie Dahl, Schenectady, N. Y.; Lin Conrad, Hickory, N. C.; and Chris Madse, Akron, Ohio.

They visited First English Church, Billings; St. John's, Great Falls, and Redeemer, Livingston.

Tornado Strikes 3 Churches

EFFECTS of a tornado on June 20 are still being felt in Fargo, N. D. Three Lutheran churches were damaged, one completely demolished.

Pastor Archie Campbell, of St. John's Church, reports that his congregation has settled a family in its branch Sunday school in the southwest part of the city. The family was found at the Red Cross center a day after the tornado with nothing but the clothes they were wearing.

Help for this and other families came from donations of money, food, and clothing from townspeople and from others as far away as California. People of First Church, Oakland, Calif., sent \$92.

A dozen families of St. Mark's Church suffered complete or partial demolition of their homes or businesses.

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Luther Leaguers Worked Hard to Map Plans for Future

LAWRENCE, KANSAS—Luther Leaguers who gathered for their national convention at Kansas University last month meant business. They filled the campus with songs and laughter, but they discussed the affairs of the league with competence and earnestness.

The thermometer soared beyond the 100-degree mark four days in a row, but they remained loyal to their discussion groups and workshops and talked eagerly about the foundations of their faith and their Christian concern for others.

It was a "young convention." Many of the 2,500 delegates and visitors were 15 years and younger. But with President Malcolm L. Minnick, Jr., swinging the gavel, business was transacted smoothly and on schedule.

A resolution to raise the apportionment from \$1.90 to \$2.10 per leaguer by 1959 was contested by some of the major delegations from Pennsylvania, but when the motion was approved those opposing it asked for the floor to pledge their wholehearted support to the higher obligation.

Statements recommended for further study by individual leagues ranged from an endorsement of American disarmament efforts to a "firm stand against all forms of cheating and dishonest practices."

Election of Judy Ford as president of the Luther League of America expressed the feeling of the convention that the pretty, vivacious 21-year-old North Carolinian is best qualified to maintain the high level of leadership given to the organization by outgoing President Minnick. Mr. Minnick, 25-year-old senior at Southern Seminary, will be ordained next year thus becoming ineligible for re-election for the two-year term beginning in November.

Miss Ford, a senior at Lenoir Rhyne College, has held a number of elective and appointive positions in the LLA and in the United Lutheran Church. She will be as-



New Slate of LLA Officers Moving up
Judy Ford, Menges, Sue Culp, Tieme-

sisted by Sue Culp, Albemarle, N. C. elected as secretary for a second term. Arnold Tiemeyer, Wittenberg College, junior, new treasurer of the organization. Bob Menges of Menges Mills, Pa., is president.

"Shadow of a Shed," the LLA's campus filmstrip on work camps had its first showing at the convention. Wittenberg College's David Miller wrote and directed a sketch choir for the closing event.

Keynote speaker for the four-day convention was Dr. Carveth P. Mitchell, of First English Church, Mansfield, Ohio. His lectures on Lutheran doctrine provided topics for daily discussion periods. Lutheran youth leaders from Scandinavia, Germany and France contributed to the program.



W JERSEY

Photo: The Nutley (N.J.) Sun

New Clara Maass Hospital Dedicated Near Newark

NEWARK — The new \$5,000,000 Clara Maass Memorial Hospital was placed in service on Aug. 18, a week after dedication services at which U.S. Sen. H. Alexander Smith was the principal speaker.

Clara Louise Maass was one of the first nursing graduates of the German Hospital, now known as Lutheran Memorial Hospital, founded over a century ago. She gave her life as a volunteer in a scientific experiment that helped rid a large part of the

world from the scourge of yellow fever. In 1952 the hospital was renamed for her.

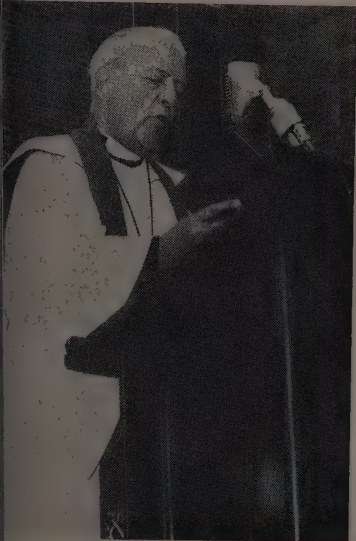
Because the old hospital was obsolete, plans were made to relocate. The site chosen was on the Newark-Belleville boundary, in a 17-acre tract overlooking Branch Brook Park.

Ground was broken in 1955, and the cornerstone was laid last Sept. 30. The completed hospital has 324 beds, and will serve an area of approximately 250,000 persons. It includes a modern cardiac and cancer center and an industrial clinic.

Taking part in the dedication with Pastor Arthur Herbert of Holy Trinity Church, East Orange, were Dr. Thorsten A. Gustafson, president of the New York Conference of the Augustana Lutheran Church, and a member of the hospital board, and the Rev. Joseph L. Anderson, hospital chaplain. Dr. Herbert is president of the Clara Maass Foundation. Harry A. Trotter is president of the board of trustees, and Albin H. Oberg is the hospital's executive director.

The Clara Maass Memorial Hospital has been independent for a number of years, but retains strong ties with Lutheran churches in New Jersey. The present board includes members of various religious affiliations, and the hospital is non-sectarian in all branches of operations.

The chapel in the new hospital was furnished and equipped by members of Lutheran churches in the area. The school of nursing, organized in 1893, is affiliated with Upsala College in East Orange.



...ating new Clara Maass Hospital (above)
...astor Arthur Herbert led in prayer

ember 4, 1957

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Lutheran Brotherhood

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Dr. Ralph Loew Adresse NY-NE Luther Leaguers

BUFFALO—Lashing rain and wind drench the high spirits of 826 delegates at the 64th convention of the New York New England Luther League. But the weather provided an apt illustration for Ralph W. Loew, the convention speaker.

Young people are like small trees held upright by guy wires in a storm, Dr. I. said. They are continually buffeted by storms of "temptation, passion and sin," but are kept from being uprooted by the church, the Luther League, and their parents.

Nearly 30 pastors led workshops and study groups on the campus of Buffalo University. Seven new leagues were accepted, bringing the roll to 200 active leagues with 5,248 members in the synod.

The Rev. Robert Mohr announced the synod had approved a request for a full-time Luther League worker, to begin his duties next Jan. 1.

This fall the synodical league will sponsor a caravaning program called HELP—Help Encourage League Programs.

William de Heyman was re-elected
dent. Other officers elected were Sue
hofer, Beverly Kamerer, Judy Joh
Frederick Wedemyer, Susan Frey, Carl
Jr., Janice Knapp, Louise Wulfert, and
Ennis.

Pastor Occupies New Home He Designed, Built Himself

By ERNEST J. HOH

LANCASTER—The house that "Jack" has been occupied by the Rev. James H. Wilson, pastor of Advent Church. He is in the house himself, laying concrete for the foundation, installing plumbing, designing the structure, and installing electrical fixtures, everything.

After 29 years in the ministry and

izing that his time of retirement was not so far away, Pastor Harrison secured the consent of the church council to take some time for the construction of a house. During the year of building he continued his church work, served on three preaching missions.

Pastor Harrison was contractor, mechanic, supervisor and owner. He never had any difficulty with his labor problem.

This was not the first house he had constructed. Before entering the ministry he worked as a general engineer, designed a room house and supervised its building.

Columbia Pastor Installed

THE REV. H. JAMES MYERS, formerly pastor of the Church of God in Middletown, Pa., was ordained to the Lutheran ministry and installed as pastor of St. John's Church, Columbia, Pa. Pastor Myers brings a dedicated spirit to his new work. He attended Gettysburg Seminary for the full three-year course.

Dr. Dwight F. Putman, president of the Central Pennsylvania Synod, performed the ceremony of ordination. Pastor Raymond Fetter, Elizabethtown, vice president of the Lancaster Conference, delivered the sermon.

Dr. WARREN C. HEINLY, pastor of Grace Church, Lancaster, and the Rev. Donald P. Hession of St. Matthew's Church, Lancaster, were scheduled as missionaries during the evangelistic mission at Oakland, Maryland, in the next Virginia Synod.

TRINITY CHURCH, Lancaster, welcomed Mrs. Evelyn Houlroyd as head of its parish extension program on Sept. 1. The Rev. Wallace Fisher is the pastor. This church has engaged a part-time business manager. The erection of the new educational building at Ascension Church is progressing. The congregation hopes to be using the new facilities this fall. The Rev. Jacob Longacre is the pastor.

CONGREGATIONAL committees are busy preparing for sector projects which will get into full operation this month. On September 10 there will be an evaluation meeting for the post-Easter evangelism mission.

September 4, 1957

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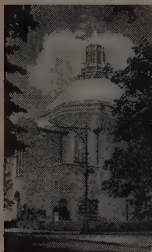
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OFFICIAL NOTICE

The Brotherhood of the United Lutheran Church in America will hold its convention at Pittsburgh, Pa., at First Lutheran Church, Grant Street, Oct. 17-19, 1957.

EUGENE H. KELCHNER, Secretary

—CHANGES OF PASTORATE

CANADA

BLACKWELL, ANDREW C. From St. Mark's Church, Regina, Sask. To Williamsburg Dunbar parish, Ont.

EBERHARDT, LUTHER. From St. John's Church, Elmwood, Ont. To St. Paul's Church, Milverton, Ont.

FRIEDRICHSEN, S. F. M. From St. Paul's Church, Pain Court, Ont. To Trinity Church, Windsor, Ont.

PETERSOO, ELMAR. To Estonian Church, Port Arthur, Ont.

CARIBBEAN

Correction. ACOSTA, DAVID. To Bethlehem Church, Monacillos, and Our Saviour Church, Villa Caparra, Puerto Rico. To St. Peter's Church, Toa Baja, Puerto Rico.

COBIAN, SERGIO. From Holy Trinity Church, Bayamón, Puerto Rico. To St. Paul's Church, Toa Baja, Puerto Rico.

MARRERO, GUILLERMO. From St. Paul's Church, Toa Baja, Puerto Rico. From St. Paul's Church, Toa Baja, Puerto Rico.

RODRIGUEZ, VICTOR M. From Bethlehem Church, Monacillos, and Our Saviour Church, Villa Caparra, Puerto Rico. To Holy Trinity Church, Bayamón, Puerto Rico.

CENTRAL STATES

FROBENIUS, RENO R. From First Lutheran Church, St. Joseph, Mo. To Our Saviour Church, Neb., assistant to synod president.

YOUNGERMAN, THEODORE R. From St. Paul's Church, Beatrice, Neb. To First Lutheran Church, Nebraska City, Neb.

FLORIDA

DRISCOLL, CARL A. From Grace Lutheran Church, Dover, Ohio. To Good Shepherd Lutheran Church, Tampa.

LEINDT, F. ADOLF. From Ehrhardt parish,
S. C. To St. Paul's Church, Pensacola.

MISSIONARIES

DEPARTURE

ANTHEE, KARL. To Argentina, June 13.
Cuenca 3285, Buenos Aires, Argentina.

ARRIVAL

HEUREUX, LOUIS. From Japan, May 29.
c/o C. E. Smith, Rt. 3, Box 114A,
Owosso, Mich.

DECEASED

MRS. CLARA YEHL, nee Kuhns, 93,
dow of Dr. Elias A. Yehl, died July 19
Allentown, Pa.

Mrs. Yehl was a native of Ironton, Pa.
Dr. Yehl had served as pastor of St.
ter's Lutheran Church, Allentown. He
d in 1934.

Mrs. Yehl is survived by one son, Rich-
l, Bethlehem; two grandsons, and three
at-grandchildren.

Funeral services were conducted July 24
Good Shepherd Home, Allentown.

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ALEXANDER MACKIE, PRESIDENT

1717 — Two Hundred Forty Years — 1957

in conclusion

WHEN YOU GET home from such an event as the Lutheran World Federation assembly, you're glad it's over. Your eardrums throb from the unceasing talk you've heard. You're tired of crowding into hotel restaurants 30 times in 10 days (if you were lucky enough to find time for three meals a day). You have a confused jumble of impressions.

But you are also sad it's over. Think of walking down a Minneapolis street with a man who, by this time, is back in Poland. He told me what it really means to the Poles to enjoy the increased freedom they have had this past year. At such an event as the assembly, the whole world becomes a neighborhood.

When I first caught sight of Bishop Ordass it seemed to me as though there was light shining in his face such as I never saw before in any man's face, as though in suffering all the ordinary human part has been burned away, and only the radiance of the saint is left. He smiles easily now, and often, although I remember mostly his sad sobriety when last I had seen him. It is a quiet, humble smile.

WE TALKED in Minneapolis about freedom and unity, as though they are very real and easily available. We said Christ alone can set us free, and not we ourselves by our own efforts. But any sane man knows we are tangled up in the terrible limitations of being tiny specks of humanity in a thickly populated world. If Christ can set us free, why doesn't he release us from the pressures and anxieties we all experience?

Well, there was Bishop Ordass. Under his picture on the cover of the Aug. 21st LUTHERAN I called him "a free man in a Red world." I think that is exactly ac-

curate. He is free in Christ, no matter what happens.

There was much talk also about unity, especially about the unity of the church. But there in Minneapolis are the headquarters of three separate and sometimes not entirely friendly Lutheran denominations. If Christ alone can unite us, doesn't he start by uniting his church?

The answer must be that the church isn't what we ordinarily think it is. It is not our stand-offish and self-conscious denominations but a vast community of people among whom Christ lives. Probably we pay too much attention to denominational identity, and not enough to the Christian gospel and the sacraments, the real ground of our unity.

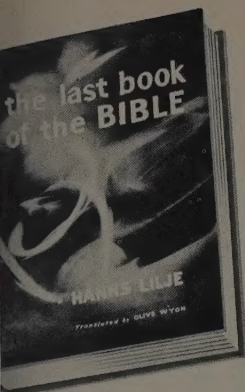
It was so that we might be driven to the essentials of the Christian faith that so many people spent so much time talking together at Minneapolis. That is where our unity is—in the essentials of the gospel, which often get covered up by all the words spoken by our fathers and our fathers' fathers, and which we are in the habit of thinking are the infallible truth.

The church in every generation needs a housecleaning of its stale traditions. It seemed at Minneapolis as though such a housecleaning is now beginning among Lutherans.

MINNEAPOLIS GAVE THE Lutherans a fine time. Everything about the assembly was managed superbly, including the flawless weather. Things went well until the beginning to end, except that once some fanatic tried to punch Carl McQuist because he thinks the U.S. should recognize Red China. And of course Carl McIntire was on hand trying to stir up trouble.

The assembly opens a new chapter in the history of world Lutheranism, and this is the best chapter.

—ELSON R.



THE LAST BOOK OF THE BIBLE

By Hanns Lilje

Translated by Olive Wyon

A leading Protestant theologian writes on the Book of Revelation. This is not a complicated analysis of ancient symbolism but a lucid explanation designed to help the reader understand the importance of the ideas and their meaning to modern Christians.

THE LAST BOOK OF THE BIBLE is in two parts: Part I gives background information about the *Book of Revelation*; Part II clarifies the meaning of the individual passages.

Olive Wyon's skillful translation from the German retains the beauty, clarity and directness of the original.

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ONE IN CHRIST

K. E. Skydsgaard

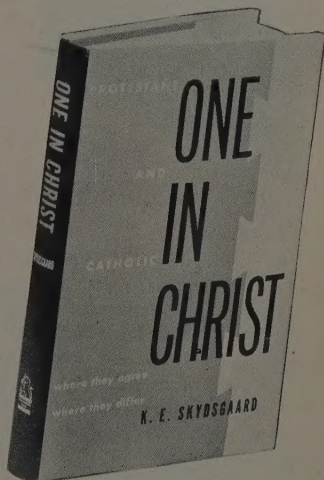
Translated by Axel C. Kildegaard

A fresh and practical approach to the major items of disagreement between the Protestant and Roman Catholic churches.

The long-held attitude of "triumphant condescension" between these two churches are outmoded in modern conditions and growing ecumenical emphasis.

Protestant and Roman thinking are contrasted in the main ideas of their two great theological pioneers, Martin Luther and Thomas Aquinas. In developing their divergent opinions the author throws new light on the issues of dispute and misunderstanding, including the authority of Rome, veneration of saints and Mariology.

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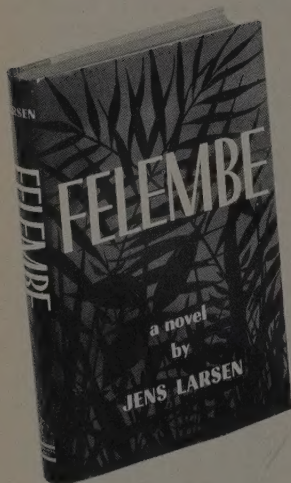
By Jens Larsen

A novel set in Liberia by the author of the popular
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From Manhattan to Liberia was a big jump. When Evelyn Stuart was traveling with her parents in order to forget a broken engagement. But that wasn't all that happened at the rubber plantation.

Full of fascinating local color and amusing incidents, this is the story of a rich girl who felt even richer when she had survived her crisis in the jungle.

Interwoven into this fascinating tale are such scenes as the secret ritual burial of a tribal chief, the invasion of the driver ants and Harry's research on lapsing fever.



10,000 TOM-TOMS

By Jens Larsen

"'We'll never change . . . we'll never change' that's what those thousands of tom-toms are saying!"

But Kwoli, after running away from his African village home and attending a mission school, didn't believe it. He was going home to teach his people Christianity.

The account of the years that follow Kwoli's return to the jungle—the struggle between Christianity and superstition, his forbidden romance with the daughter of the Leopard Woman, and his attempts to "civilize" his fellow tribesmen—makes fascinating reading.

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